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The
# CHRISTIAN CENTURY

*Published Weekly*

## Peace Terms for Japan

*An Editorial*

## China's Unity at Stake

By J. W. Decker

## The Church and Industrial Conflict

By Edwin A. Brown

## An International Bill of Rights

*Review by* W. E. Garrison

## From Churchill to Attlee

*An Editorial*

15 Cents a Copy • August 8, 1945 • Four Dollars a Year

## In This Issue

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has been secretary of the International Missionary Council, with offices in New York, since Jan. 1, 1943. Dr. Decker is a Virginian, a graduate of the University of Richmond and of the Southern Baptist Theological Seminary at Louisville, Ky. From 1920 to 1934 he served as a missionary of the American Baptist Foreign Missionary Society in China, most of that time in the port city of Amoy. From 1932 to 1942 he was foreign secretary of the same society for China, Japan and the Philippines. When Dr. A. L. Warnshuis retired, Dr. Decker succeeded to his present post. Dr. Decker has recently completed a long tour through the antipodes, the southwest Pacific and southeastern and eastern Asia. It is on the basis of information and impressions gained at first hand during that trip that he has written the article in this issue. He may be addressed at 156 Fifth Ave., New York 10, N. Y.

EDWIN A. BROWN

is a minister of the Methodist Church, now pastor of the church at Urbana, Ohio. He has held pulpits in Cleveland, Milwaukee and Cincinnati. Most important as providing background for his article in this issue, he has served two years as a public member on War Labor Board panels hearing labor disputes, and recently was appointed to the arbitration staff of the U. S. Conciliation Service. He carries on this service in behalf of industrial peace while continuing his pastoral service.

D. R. SHARPE

succeeds O. M. Walton as staff correspondent in Cleveland, a change necessitated by Dr. Walton's removal to Pittsburgh to become secretary of the council of churches there. Dr. Sharpe needs no introduction to Clevelanders; since 1925 he has been executive secretary of the Cleveland Baptist Association.


# The CHRISTIAN CENTURY

Established 1884 as *The Christian Oracle.*
Name changed to *The Christian Century* 1900.
Refounded 1908 and developed as an undenominational journal of religion.
Incorporating: *The Christian Work* (1906), *The Baptist* (1933), *The World Tomorrow* (1934).

August 8, 1945

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by The Christian Century Press, 407 South Dearborn Street, Chicago (5), Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

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## Calendar of Coming Events

July 2-Aug. 10. Workshop and Institute for Community Leaders, Claremont, Cal.
July 29-Aug. 10. Okoboji Bible Conference, Spirit Lake, Ia.
July 29-Aug. 26. Bible Conference, Winona Lake, Ind.
Aug. 1-10. Institute of International Relations, Cazenovia Junior College, Cazenovia, N. Y.
Aug. 1-15. Rodeheaver Sacred Music Conference, Winona Lake, Ind.
Aug. 7-11. North Carolina Friends Yearly Meeting, Guilford College.
Aug. 7-12. Methodist Pastors' Conference, Lake Junaluska, N. C.
Aug. 7-13. Northern Baptist Missions Conference, Green Lake, Wis.
Aug. 8-12. Central Friends Yearly Meeting, Westfield, Ind.
Aug. 9-12. Indiana Friends Yearly Meeting, Pendleton.
Aug. 10-19. Conference on Community Goodwill, Bostwick Lake and Clear Lake, Mich.
Aug. 12-18. Campaign for World Government meeting, Conway, N. H.
Aug. 14-19. Wilmington Friends Yearly Meeting, Wilmington, O.
Aug. 15-20. Iowa Friends Yearly Meeting, Whittier.
Aug. 16-19. Illinois Friends Yearly Meeting, McNabb.
Aug. 17-19. Conference on Community Goodwill, Eaton Rapids Camp, Mich.
Aug. 17-19. Pacific Coast Association of Friends, Quaker Cove, Wash.
Aug. 17-25. Northern Baptist Conference on Spiritual Resources and Evangelism, Green Lake, Wis.
Aug. 18-29. North Carolina Friends Yearly Meeting, Woodland.
Aug. 19-26. Bible and Missionary Conference, Cape May, N. J.
Aug. 19-31. Ohio Christian Youth Camp, Indianola.
Aug. 20-26. Iowa Friends Yearly Meeting, Oskaloosa.
Aug. 21-26. Ohio Friends Yearly Meeting, Damascus.
Aug. 21-26. Western Friends Yearly Meeting, Plainfield, Ind.
Aug. 21-26. National Convention, Disciples of Christ, Nashville, Tenn.
Aug. 24-26. Conference on Community Goodwill, Camp Pendalouan, Bay Shore, Lake Louise and Washington Lake Camp, Mich.
Aug. 24-Sept. 3. Annual Camp Meeting, Ocean Grove, N. J.
Aug. 25-29. Ohio Friends Yearly Meeting, Stillwater.
Aug. 26-Sept. 2. Annual Camp Meeting, Winona Lake, Ind.
Aug. 26-Sept. 3. Northern Baptist Conference on Music and Religious Drama, Green Lake, Wis.
Aug. 27-Sept. 2. Brethren Conference, Winona Lake, Ind.
Aug. 28-30. Episcopal Clergy Conference, Evergreen, Colo.
Aug. 31-Sept. 2. Conference on Community Goodwill, Washington Lake Camp, Mich.
Sept. 4-9. United Brethren Conference, Winona Lake, Ind.
Sept. 7-9. Conference on Community Goodwill, Camp Wakeshma, Camp Copneconic and Port Huron Community Camp, Mich.
Sept. 9-Nov. 9. Rochdale Institute, Lake Geneva, Wis., and Chicago.
Sept. 10, 11. New York and New Jersey Ministers' Retreat, Elmira, N. Y.
Sept. 14-16. Conference on Community Goodwill, Camp Manikiwa and Apple Blossom Lodge, Mich.
Sept. 17, 18. Pastors' Conference, Hartford, Conn.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
# CHRISTIAN CENTURY
Undenominational

VOLUME LXII CHICAGO, AUGUST 8, 1945 NUMBER 32

## EDITORIAL

EIGHTY-NINE to two was the vote by which the Senate ratified the United Nations charter on Saturday, July 28. This almost unanimous approval, which carried with it the affirmative votes of even such vigilant guardians against international entanglements as Senators Wheeler, Capper and Walsh, was made possible by the careful drafting of the document and by confining attention to the precise points covered by it. Senators Langer and Shipstead were the two who voted in the negative, and Senator Hiram Johnson sent word that he would have stood with them if he could have been present. Senator Wheeler served notice that he reserved the right to oppose hereafter any proposal to have American armed forces used without the approval of Congress. This elicited the reply that if he had any reservations to make he ought to make them now. But his attitude was correct. The question to which he referred was not then before the Senate. It will come before it when a bill is introduced to establish the office of United States delegate to the United Nations Council and to define his powers. The nearly unanimous vote on the charter was a victory not only for the administration but for all Americans who desire that the nation shall be a member of the family of nations and shall do its part in the maintenance of future peace, even though some of the conditions of participation are yet to be defined. Nicaragua, El Salvador and Costa Rica (in that order) had already ratified. To make the charter effective it must still be ratified by twenty more small nations and by Great Britain, Russia, France and China.

### United Nations Charter Ratified by Senate

### Mr. Truman Speaks for The American Ideal

PRESIDENT TRUMAN made a speech in Berlin the other day which a number of senators, editors and American imperialists are trying to explain away. "We are not fighting for conquest," said the President. "There is not one piece of territory or one thing of a monetary nature that we want out of this war. We want peace and prosperity for the world as a whole." Now the American geopoliticians who see the United States coming out of the war with a globe-circling empire are shaking their heads sadly and saying that of course the President didn't mean it. He had forgotten all about those island bases we are going to take. One Chicago paper explains that while we don't *want* new territory, we are going to have to take it, willy-nilly. But Mr. Truman said what he said. We believe that he meant what he said (he generally does) and we hope he sticks to it. What he said represents the American ideal in dealing with the rest of mankind. The United States faces just two basic dangers in its future relations with other nations, especially the Orient. The first is the danger of becoming hated as an imperialism. The second is the danger of becoming detested as hypocrites. Mr. Truman's Berlin speech attempted to raise one more safeguard against both those dangers. All honor to him for making it!

### Seek Federal Money for Church Colleges

IT WAS to be expected that federal aid would be sought for denominational colleges to tide them over the postwar period. Many of them are in a bad way financially, what with decreased civilian enrollment, lowered interest rates on endowments, and the difficulty of getting new gifts by reason of high taxes. It is argued that, since these are all results of the war and since it is the federal government's war, the federal government ought to come to the relief of the suffering colleges. A bill to this effect has been introduced (H.R. 3116) and hearings have been held by the House committee on education. The slogan is "emergency aid" for the church colleges. We are guessing that, if it is granted, the emergency will last a long time and that grants made ostensibly to "tide over" a difficult spot will prove to be the beginning of a permanent policy of subsidizing not only church colleges but also church schools all the way down to the kindergarten. It is interesting to see how prominently this proposed legislation is played

up in the Roman Catholic press, which is always alert to any prospect of getting public funds for Catholic schools. A recent issue of the *New World,* "Chicago's official Catholic paper," gives a banner head to a story released by the Catholic news service, reporting the testimony in favor of the bill by the president of Washington and Jefferson College (Presbyterian) before the House committee. The Protestant press and Protestant colleges in general have shown little interest. The same issue of the *New World* reprints, in another connection, extracts from an article by Rev. W. E. McManus, assistant director of education in the National Catholic Welfare Conference, discussing proposed federal legislation which would make the same provision for school lunches for children in parochial schools as for those in public schools. But Father McManus looks farther ahead. He sees in it "an admirable pattern for federal aid-to-education legislation," and observes that there is no need to worry about state constitutional prohibitions against aid for church schools, because "the federal government will care for the non-public schools." That is exactly what it will soon find itself doing if the entering wedge of "emergency" aid to church colleges succeeds in penetrating the defenses against appropriating public money for private and sectarian institutions.

## France Questions Our Diplomacy in Oil

WHAT are the big American oil companies plotting in the Near East? The French government has officially asked the administration in Washington, says a Paris dispatch to the *New York Times,* to explain how it happens that recently one American company secured a large refinery in Lebanon and another has decided to construct a huge pipe line to carry oil from Saudi Arabia to the Mediterranean. The timing of these deals to coincide with the recent crisis in the Levant, when France's prestige in that part of the world reached an all-time low, has been too obvious for even the harried De Gaulle regime to overlook. So it addresses its edged inquiry to Washington. It knows as well as anyone that none of our oil interests would move a wheel in the Near East without the approval, open or covert, of our government. It suspects that the American navy, which is concerned over the wartime depletion of our strategic petroleum reserves, is back of the present move. A few months ago, when Secretary Ickes openly attempted to secure government financing for the companies which are now going ahead with the same project on their own capital, the needs of the navy were the chief talking point for what would have been a frank adventure in oil imperialism. At that time it was demonstrated that the reserves in this hemisphere were adequate for any reasonable conception of national security. But the navy and the directors of Standard Oil of New Jersey, Socony-Vacuum and the Arabian-American Oil Company were not satisfied. Now they are again seen reaching a long arm into one of the most turbulent areas of world politics, risking the lives of American young men and the peace of the world to snatch this essential of modern war from under the noses of France, Great Britain and Russia, to say nothing of taking it away from the ignorant and miserable people under whose land the providence of God placed these fabulous supplies. It is not only the warmakers of Europe who have begun to lay the basis for another war before the dead are buried from this one. Here as there the people who want peace have got to fight for it, beginning at home.

## Are Our Civil Liberties Really Secure?

BECAUSE it is able to cite twenty-nine developments in our courts and legislatures favorable to the maintenance of civil liberties as opposed to only twenty which are unfavorable, the American Civil Liberties Union's annual balance sheet of democratic decency tips toward the positive side in the fourth year of the war. We share the gratitude of the union that civic sanity has prevailed as far as it has in a time of great tension, but are inclined to take a more dubious view of the situation than this body does. We acknowledge that the Supreme Court's decision voiding contracts between railroads and unions which bar Negroes from collective bargaining is significant. We welcome the reminder that during the past year the war department lifted its ban excluding Japanese-Americans from the west coast. We join in hailing the defeat of attempts by the post office department to impose censorship by barring certain publications from the mail. But we cannot see how these things compare in importance with decisions and actions which jeopardize the constitutional rights of considerable numbers of our people. When the Supreme Court upheld "on racial grounds" the evacuation of Japanese-Americans from the west coast, as it did during the past year, it established a precedent far more dangerous than anything the army did to this minority group. We find no ground for optimism in the fact that more than seven times as many genuine conscientious objectors have been imprisoned in this war as in the First World War. For the first time in the history of this republic sedition trials have sent thirty-three people to prison. While organized labor has won several notable decisions in favor of workers' rights, the volume and diversity of cases involving relations between the races gives cause for concern. In the period of postwar readjustment, it is clear that this social front will be the scene of many a struggle. And every blow will resound around the world.

## Russian Church Declares Its Independence

POLITICALLY dominated religion suffered a setback when the Russian Orthodox Church in America refused to obey the ukase recently issued in Moscow by Patriarch Alexei demanding that it seek reunion with the parent body in the Soviet Union. Since reunion would have required the American church to express loyalty to the Russian government, this action will be noted with satisfaction by the entire Christian community in this country. A formal statement signed by Metropolitan Theophilus of San Francisco, president of the council which governs the church, and by all its officers, last week told the world of the decision reached by the American congregations—a decision which had earlier been made

known in these pages in the article, "The Rift in the Russian Church" by John Evans, in our issue of June 27. The statement declared that the Russian Orthodox Church in this continent "is an American church and an American church it must continue to be." It claimed that nearly all the 1,000,000 American communicants of the Russian Orthodox Church and 358 of its 371 parishes acknowledge the authority of Metropolitan Theophilus and of the council he heads. Metropolitan Benjamin, who represents Moscow, can muster only 13 congregations, according to this declaration. "The Russian Church in America exists in an atmosphere of religious and political freedom," declared the American Council. "Every citizen of the United States and Canada has the right of freedom of speech. . . . It would be inconsistent with the duties and obligations of loyal American and Canadian citizens and contrary to the traditional atmosphere of freedom of speech and political action in these countries for the Russian Church in America to give a pledge of loyalty to a foreign power which is implicit in the demand of the patriarchal ukase." The Christian Century congratulates Metropolitan Theophilus and the membership of the Russian Orthodox Church in America on their decision. The logical next step, which we hope they will take soon, will be to seek membership in the Federal Council of the Churches of Christ in America.

## Are the Philippines to Become Our India?

WHEN President Osmena received from General MacArthur the reins of civil government in the Philippines, he asked that the date of independence be advanced from July 4, 1946, to August 13, 1945. No such development seems likely, although Congress has authorized the President to give the islands their freedom at any time he sees fit. The reason for executive inaction is as obscure as everything else concerning the Philippine Commonwealth is these days. General MacArthur's iron-clad censorship effectively conceals from the American public everything that is happening in that nation. The general has for his excuse the place of the islands in the Asiatic war. But that conflict has reached a stage where no reason of military security can apply to the concealment of the social and political truth concerning the Philippine situation. The only glimpse the people of this country have had into this situation was given by the report of the Tydings commission, which returned to this country in June. It pointed out that the cities and many of the towns and villages of the commonwealth lie in ruins, with 25 per cent of all homes destroyed or badly damaged. This destruction, together with the damage done to transportation, communications and economic life, puts the task of Philippine reconstruction in a class with that in England and other European countries. Senator Tydings and his colleagues asked that the question of independence be settled forthwith and that our government make an outright grant of $100,000,000 to the islands for reconstruction under the direction of army engineers. A major reason why Congress has done nothing about this recommendation is the operation of the censorship, which has blinded our people to the appalling plight of our Oriental protégés. The Philippines are therefore rapidly drifting into a state paralleling that of India, which also conceals an immeasurable human crisis behind an official wall of silence. With independence less than a year away, General MacArthur must be told that the American people will no longer tolerate his strictures on the free flow of information from the Philippines.

## Skyscraper Accident Takes Lives Of Catholic War Workers

WHEN a V-bomb virtually wiped out the leadership of one of the great Protestant denominations of Great Britain, nobody imagined that a second major war tragedy of the kind would occur in New York nearly three months after V-E Day. Today however the sympathy of the entire Christian community in America goes out to the families of the workers in the relief office of the National Catholic Welfare Conference, who perished in the weird disaster in the Empire State building in the heart of our largest city. One of the two floors of the world's tallest building which suffered most from the crash of the army bomber was occupied by the war relief office of the Roman Catholic organization. Sixty persons worked there on ordinary days, but on this fateful Saturday not more than fifteen were present. It was among them that the death toll was highest. Some of those who perished were volunteer workers. It may be expected that the Roman Catholic press will carry full details concerning the number of persons who died and the extent of the disruption of their humanitarian work occasioned by the disaster. But Protestants need not wait for the appearance of this report to express to their fellow Christians of the Roman communion their sympathy at the blow which has befallen this important branch of this church's work.

## Harvard Considers New Educational Aims

SOME cautious reservations are necessary in interpreting the headline which suggests that Harvard has abandoned the elective system. The new plan of studies has been only recommended by a committee, not adopted by the faculty, and it does not propose the elimination of electives. It does, however, propose a large common core of studies to be pursued by all students, both in their preparatory courses and in college. This common core of English, science and mathematics, and the social sciences is designed to give a well rounded "general education" as a basis for whatever line of specialization may be chosen. The elective system, expounded by President Eliot in his inaugural address in 1869 and progressively introduced at Harvard during the next twenty-five years, was the greatest single educational innovation of that generation. But its shortcomings began to be discovered almost as soon as the first excitement over its merits wore off. The most common and obvious criticism was that it encouraged premature and excessive specialization. More acute critics found that it more frequently led to excessive scattering and smattering. It could, of course, work either way. A student could successfully avoid an integrated liberal education while getting his college degree either

by intensive concentration in a single department or by skipping lightly through the catalogue and building up the required number of credits for unrelated courses that had the reputation of being "snaps." The Harvard committee has discovered, somewhat tardily, that there is a body of knowledge, a type of intellectual training, and an orientation in the world of men and things which an educated man ought to have whether he is going to be an industrial chemist, a professor of economics or a minister of the gospel. In the vicinity of the University of Chicago this does not have the ring of absolute novelty.

# Terms for Japan

JAPAN can have peace if she wants it. She can have it on terms which will preserve her homeland from further devastation, will give her control of her future political institutions and will provide the masses of the Japanese people with economic security. All these things are promised in the statement of peace aims which China, Great Britain and the United States unitedly presented to the Japanese government and people last week. Coming as it did from Potsdam, this declaration undoubtedly had been discussed with Stalin. And while Russia was not formally included in the company of its signers, nor could be while Russia remains technically at peace in the Far East, the declaration must have had the assent of the Soviet generalissimo before being broadcast to the world. The Japanese people, accordingly, now know exactly the alternatives which confront them.

The Potsdam declaration came as the climax to a week of sensational diplomatic developments. On July 21 Captain E. M. Zacharias, introduced by the OWI as the "official spokesman" of the American government, made the remarkable broadcast whose importance was pointed out in these columns last week. Captain Zacharias, speaking in terms which are now known to have had the prior approval of President Truman, assured the Japanese that "unconditional surrender" demands are to be interpreted in the light of the Atlantic Charter and the declaration of Cairo.

To the Zacharias broadcast the Japanese replied on July 25 with an equally remarkable broadcast in which the Tokyo radio said that "should America show any sincerity in putting into practice what she preaches, as for instance the Atlantic Charter," the Japanese would be ready to stop fighting. This reply from Tokyo, which virtually constituted an invitation to the Allies to make good on the Zacharias promises, opened wide the door for a definitive statement of Allied war and peace aims. On the very next day, July 26, this definitive statement came from Potsdam!

Readers of The Christian Century are sure to be impressed by the striking similarity between the terms which the Allies have thus offered Japan and those which were suggested in the Petition to the President which appeared in these pages in our issue of June 27. A comparison of the petition with the Potsdam declaration will make this parallelism plain.

What are the terms laid down by the Potsdam declaration? Elimination of the power of the ruling military and financial oligarchy in Japan; application of the provisions of the Cairo declaration to Japan's imperialistic conquests and limitation of Japanese sovereignty to the Japanese home islands; the complete disarmament of Japan's military forces; temporary occupation of enough points in Japan to insure observance of the peace terms; punishment for war criminals; the removal of "all obstacles to the revival and strengthening of democratic tendencies among the Japanese people"; the establishment in Japan of "freedom of speech, of religion and of thought, as well as respect for fundamental human rights"; a guarantee to Japan of a non-military industry and "access to, as distinguished from control of, raw materials"; the establishment of "a peacefully inclined and responsible government in accordance with the freely expressed will of the Japanese people."

And what were the terms suggested in the Petition to the President? Elimination of the power of Japan's ruling oligarchy by evacuation of all territories outside the Japanese home islands; recession to China of the territories taken from her, as promised in the Cairo declaration; complete demilitarization; temporary control of Japan's postwar industry by means of Allied commissions; punishment for war crimes; a pledge of the establishment of a government "responsible to the will of the people" which would "guarantee freedom of speech and assembly, freedom of the press, freedom of conscience and of religious exercise, freedom of elections"; a guarantee, as promised by the Atlantic Charter, of "access, on equal terms, to the trade and to the raw materials of the world."

The differences between these two documents are largely a matter of phraseology and arrangement. In intent and in content, the Potsdam declaration parallels so closely the terms of the proposed Petition to the President that there is no longer any reason why the latter should be presented to Mr. Truman with a view to influencing Allied policy. Allied policy and the desires of the petitioners are now in essential accord.

Whether the petition, as it appeared in these pages and was so widely copied in the *Christian Advocate* and in a number of newspapers, exerted any influence in moving the Allied governments to declare their intentions with regard to Japan's future, we cannot know. In the light of developments there can be no harm in now revealing that, as President Truman was about to depart for the Potsdam conference, steps were taken to place before him the text of the petition and to inform him that it was planned to present the signed document to him on his return to this country. Certainly the more than 15,000 who signed the petition may have the satisfaction of knowing that they helped to make the public opinion which must have had a large influence in producing this dramatic and important change in government policy.

Will Japan respond to the invitation to make peace on the terms outlined by the Allies? It is still too early to know. The public avowals by the Tokyo cabinet of a determination to continue fighting do not preclude the possibility of developments behind the scenes, perhaps through the medium of the technically neutral Moscow, pointed toward a quick end of the war. However, the

difficulties which liberal elements in Japan must overcome before they can wrest control from the still powerful militarists must be acknowledged. But in any event, an offer of peace has been made which so defines the term "unconditional surrender" as to rid it of the unnamed terrors it previously has summoned up in the Japanese mind, and a program has been outlined which, though stern, holds forth the prospect of a democratic liberation and economic benefits for the common people of Japan. In making that offer the Allies have responded to enlightened opinion in this and all the other countries at war with Japanese aggression. We trust that, without long delay, a new leadership will take over in Japan ready to begin peace negotiations on the basis of the Potsdam terms.

# From Churchill to Attlee

FEW ELECTIONS have caught the world so unprepared for the outcome as Great Britain's. Observers of the British political scene had spoken, guardedly, of a leftward drift. There was a general expectation that leftist elements would increase their representation in Parliament. But that the tremendous majority of the Conservative party in the House of Commons should be completely wiped out and an even larger majority given Labor, that Mr. Churchill, the symbol of England's fighting valor, should be dismissed from office with his country still at war and with the nature of the peace still largely to be established—this few expected. So far as we know, Sir Richard Acland was almost alone in the prophecy of an outright Labor victory which he made in these pages on July 4.

Many Americans who have disliked Mr. Churchill's imperialistic policies will nevertheless feel a lingering regret that his dismissal from office should have come under these particular circumstances. To see a man who has played the giant's role filled by Churchill for the past five years discharged overnight from a position of world power and plunged into obscurity, offends one's sense of dramatic fitness. It is not thus that heroes should pass from the stage. A man who had done for England what Churchill did in the dark hours after Dunkirk, and during the grueling years that followed, would seem to have deserved some more appropriate exit than his almost unnoticed flight from Potsdam and the uncheered drive to Buckingham palace to surrender his seals of office.

Yet there were many reasons why the British people should have determined to displace Mr. Churchill at their first opportunity. He had been the architect of victory, but he gave his country—and the world—little assurance that he would become the architect of a lasting peace. It is hardly too harsh a judgment to say that England's war leader had appeared to diminish in stature from the day of Hitler's fall. Years ago, in his autobiographical volume, *My Early Years,* Mr. Churchill wrote: "Those who can win a war well can rarely make a good peace, and those who could make a good peace would never have won the war." Every day that carried Britain deeper into the problems of her postwar relationships—with Italy, Greece, France, Yugoslavia, with Russia and India and China and the United States—served to persuade the British public that their prime minister's earlier verdict had been sound.

We believe that it was Mr. Churchill's own campaign for re-election, far more than any other factor, which led to his defeat. He beat himself. The scaremongering electioneering in which he indulged, directed against men of whose patriotism and capacity he had never complained during the years when they worked with him in Britain's war cabinet, not only disillusioned hosts of his admirers; it frightened them. After the First World War he had written, of Lloyd George's khaki election:

> When the election came it woefully cheapened Britain. . . . Moreover, in the wider sphere of Europe the blatancies of electioneering had robbed Britain in an appreciable degree of her dignity. The national bearing, faultless in the years of trial —loyal, cool, temperate, humane amidst terrors and reverses— had experienced quite a vulgar upset. . . . [The prime minister] ought to have been more sure of himself at this time, and of the greatness of his work and situation. He could well have afforded, as it turned out, to speak words of sober restraint and of magnanimous calm.

These words, which the opposition press quoted from *The Aftermath* during the recent campaign, may stand today as a description of Mr. Churchill's own effort to stampede the British electorate into granting him a new mandate. So distressing in fact was the spectacle which the prime minister presented while campaigning that his supporters were driven, before election day, to explaining that he had fallen temporarily under the malign influence of Lord Beaverbrook, of Brendan Bracken and of other reactionary elements in the Tory party. Not even his magnificent record during the war could save him from the disgust aroused in the minds of British voters by his bitterly partisan and malicious electioneering speeches.

However, the fall of Churchill and the Tories must not blind our eyes to the enormous difficulties which confront the new prime minister, Mr. Attlee, and the victorious Labor party. Sir Richard Acland, our readers will remember, based his prediction of a Labor triumph on a belief that the problems which will confront any party taking office at this juncture in English history are so vast and so nearly insoluble that farsighted Tory party managers would deliberately connive at placing their Labor rivals in power now, confident that the inevitable failure of Britain's postwar government would lead to a quick repudiation and thus usher in, two or three years hence, another long period of Tory rule.

One need not accept this Acland interpretation to realize how staggering are the problems which confront the new Labor government. In her foreign affairs, England must for the first time since the days of William and Mary deal with a Continent in which she will not be able to devise and direct a balance of power. Her colonial empire has become a seething caldron of popular discontent. Her prosperity requires the restoration of her dominant position in world trade—and if anyone knows how that is to be accomplished most Britons are as yet unaware of it. Even more decisive, however, in settling the fate of England's new government will be its ability to solve cer-

tain clamant domestic problems. New or improved housing must be provided *quickly* for almost a quarter of Britain's population. Educational opportunity must be made available for hundreds of thousands. Social security measures along the general lines of the Beveridge report must be enacted and financed. In these and in many other ways, the entire standard of living of that part of the British public which has given Labor its mandate must be speedily and convincingly raised—and this in a period of world dislocation.

It is not now necessary to discuss the various ways in which Labor may attempt to deal with such problems. The one fact which it is necessary to grasp at this moment is that, having so decisive a majority in Parliament, the Attlee government will not be able to hide behind the protection of a clouded mandate as did the two Labor governments of Ramsay MacDonald. The Attlee government must act. It must act at once. And it must act in accordance with socialist promises. Otherwise, it stands no chance of long holding the confidence of that portion of the British electorate which has swept it into power.

What Mr. Attlee faces is, in fact, a supreme test for parliamentary, democratic socialism. Socialism of this sort has made a poor record so far when entrusted with the responsibility of governing. Both on the Continent and in England itself, its failures when in office to deal with the great problems which plague contemporary life—the threat of mass unemployment, the struggle for markets which leads to periodic wars, the denial of opportunity to youth of the disadvantaged portion of society—has been so conspicuous that skepticism of the possibility of effective government under a social democratic order has become widespread.

The new Labor government in Britain may represent almost the last chance which parliamentary socialism will have to prove this skepticism unfounded. If this attempt to solve the problems of a traditionally parliamentary nation does not work, then look for a swing either toward Tory reaction or toward Communist totalitarianism. Britain has today a chance to make its test of "moderate" Marxism in an hour when men everywhere are ready for experiment and change. But so clamant are the human needs at stake that British Labor cannot count on any long term or great public patience for the making of this test.

# Putting It in Other Words

EDITOR THE CHRISTIAN CENTURY:

SIR: I remember hearing a wise scholar, a layman, giving to a company of preachers two pieces of advice: the first that they should not throw away hastily the inheritance of Christian theology, the second that if they kept the truth, they should not be afraid to put it into fresh words.

It was sound counsel, but it is not easy to put the great truths into new language, and the choice has sometimes to be made between a laborious paraphrase and an attempt to revive the technical words, which have a history waiting to be re-explored.

It was hard, no doubt, for the learned old scholar who ministered to a village congregation to start afresh with a new vocabulary. You remember how he broke off in the middle of a sermon to remark, "No doubt some of you will say to yourselves, 'Does this not savor too much of Eutychianism?' " And perhaps the dear old soul might have made his hearers see what he meant without bringing back the name "Eutyches." He might even have discovered that the village schoolmaster (though he did not know it) was a Eutychian at heart. The old scholar might even have led that heretical hearer to know and abandon his serious error by showing in other language what had gone wrong in his thinking. The plain fact is that it is not so easy as it sounds to find "new ways of putting it."

In any case, whether by putting new life into familiar words or by discovering new words, you will agree that church folk, especially the "laity," seriously need theology. That great teacher, Peter T. Forsyth, used to distinguish between "theology" which was the province of the scholar and theology which was the especial concern of the layman. And one of the pressing tasks of the preacher is surely to turn "theology" into terms of theology.

G. K. Chesterton once pictured a visitor in some place where men of motley types assemble, beginning a conversation in this way: "Theologians are of the opinion that it was one of the superior angelic intelligences seeking to become the supreme object of worship instead of finding his natural joy in worshiping, which dislocated the providential design and frustrated the full joy and completeness of the cosmos." He meant of course to set his new friends talking of pride, "by which sin fell the angels." He received an instant response of surprise expressed as "Lorlumme!" or even "Garn!" (a word not of theological origin). But afterwards he discovered that something in the deepest thought of the members of his circle corroborated, at least in a small measure, the condemnation of pride as the chief of sins. For did they not say of certain of their friends, "He walks as if he owns the street"? Or even more definitely, " 'E comes in 'ere—and 'e thinks 'e's God Almighty"? So no doubt they were led to theology, and perhaps to religion, by the unconventional visitor.

How should a preacher begin to turn the doctrine of the incarnation, or the atonement, or sanctification into new words without losing the things themselves? It is a serious matter because if he loses them, he has nothing else.

Yours faint but pursuing,
QUINTUS QUIZ.

## *Unbombed City*

THERE has not been one thing required of you
You could not give without the least regret,
Were you of humble mind, sincere and true.
You have not lost one wall or chimney—yet
Your citadel has fallen, your dry heart
At a clean victor's touch would burst apart.

GEORGE EDWARD HOFFMAN.

# China's Unity at Stake

By J. W. Decker

COMPETENT OBSERVERS of east Asia are agreed that the future peace and security of the Pacific are dependent on the postwar emergence of a strong, united China, democratically controlled by the Chinese people and competent to shape its own destiny. This view is based partly on the size and resources of the Chinese land and population, with the potential market they furnish. There can be no peace so long as these are the objects of imperialistic aggression. But even more important for peace in the Pacific is the innate character of the Chinese people. Patient, industrious, tolerant, peace-loving, and democratic in instinct, they are an asset of incalculable value to world peace and security, an asset which if unutilized will doom any organization for world order to futility and failure.

With these things in the background of my thinking, and after a two months' renewal of intimate contact with the scene in Free China, I left Chungking late in April much sobered. Since then Dr. T. V. Soong's probably preliminary and apparently successful mission to Moscow has inspired a substantial hope that there may be a way out. To help toward making this hope a reality is the purpose of this article. It is very important that people of good will in the United States and in all the world should understand what is at stake and put the tremendous power of world opinion in the right place.

### *No Danger Until V-J Day*

China's postwar unity is at stake. Please note the adjective "postwar." There is every prospect that China's present degree of unity will continue until the Japanese menace is laid. There is no danger of civil war or of China's deserting the Allies before V-J Day. The danger will come thereafter, when the Japanese have been expelled and China faces the necessity of putting her own house in order again.

The power, prestige and popular support of the nationalist government at Chungking has steadily declined since 1942, reaching its nadir in December 1944. Since then there has been some upturn, but one fears that this is due more to Allied victories in the Pacific, American rejuvenation of Chinese armies and Japanese withdrawal, than to the return of political health.

It would be unjust to say this without full acknowledgment of what China has endured and accomplished on behalf of us all, and of how much we are to blame for the present situation. For ten long years—1931 to 1941—China bore the brunt of Japanese aggression. We looked the other way; worse yet, we sold Japan the raw materials and the oil to prosecute her war on China, neatly camouflaged as an "incident." When at last our own interests brought us into the conflict, the immediate result was increased suffering and disappointment for China. China has had to face one defeat after another, one retreat after another, until there is little room left to trade space for time. We might think of our own experience from December 7, 1941, to the middle of the next year, when one disaster followed another in sickening succession, and then think of that experience prolonged as it has been in China for *fourteen years,* if we wish to get any comparable understanding of China's situation.

### *China's Steadfastness*

China has had to face taxation and conscription, never popular with any people. She has had to face blockade; she opened the Burma road with incredible labor through impassable mountains, only to have that slender thread to the outside cut by appeasement in 1940 and again in 1942 by the enemy. Prices have soared, for China did not have the political precedents and means necessary for price control. Inflation is in almost its final dizzying spiral, with all that means for moral as well as economic disintegration. The American dollar in the open market has risen from Chinese $800 in April to the last quotation I saw, Chinese $2,500. The marvel is that China has kept up the fight at all. For her steadfastness we have to thank the innate character of the people and the stubborn determination, character and skill of Generalissimo Chiang Kai-shek.

This acknowledged, however, one must go on to the unpleasant fact that the present Kuomintang government is essentially a fascist government, and such a government cannot ultimately command the respect and support of the Chinese people. True, it governs with the profession that this is for a temporary period, for the "tutelage" of the people until more democratic arrangements can be set up. But power corrupts and is not easily relinquished. The democratically minded intelligentsia is skeptical of these professions, and does not believe that an admittedly corrupt Kuomintang can ever reform itself.

### *Fascist Characteristics*

The essentially fascist characteristics of the government can hardly be missed. There is the political training institute in which prospective government officials are steeped in Kuomintang ideology. There is the familiar "youth movement" and the rigid regimentation of the curriculums of schools and colleges. There is the stringent political censorship; witness the recent decision of the *Shanghai Evening Post and Mercury* (a very friendly American paper) to discontinue its more than two-year-old Chungking edition because under existing political censorship it cannot produce a worthwhile paper. There are the Gestapo-like methods of repression, with the familiar use of brutality and the concentration camp called by another name. In the spring, Chungking was whispering about the unexplained disappearance of an outstanding university professor who was known for his fearless criticism of the government, and this was no isolated case.

The recent changes in Chungking officialdom have been for the better. One could not talk to these new men

without being impressed with their sincerity and their genuine desire to bring about a better state of affairs. But the question remains whether these are superficial changes made in part to meet outside criticism while the old inner clique of the party continues to rule along the old lines. True, the generalissimo recently announced that China's constitutional convention will meet on November 12 next, to act on the present draft constitution and to inaugurate democratic government. But the minority parties are not cooperating and one is not surprised to learn that the membership of this convention was appointed, not elected, nine years ago. The excuse that the law did not provide for the modification or dismissal of the personnel until their task was completed is not convincing. Furthermore it has been pointed out by an authoritative source that this group could adopt a constitutional amendment constituting themselves the first legislative assembly of China's new government, thus prolonging their power for another six years! Here is something to be watched.

I did not find popular dissatisfaction very vocal. It could not be under the circumstances. But that it was there could easily be discovered by the inquirer. University faculties and student bodies were plainly becoming doubtful and restive, and student protest was on the increase. Various groups of the intelligentsia and middle class business and professional men were making persistent demands for changes and reforms. Newspaper editorials were going as far as they could—and at times that was surprisingly far—and there was intense interest in freedom of speech and of the press. And some people of character and intelligence were flowing across the lines to the Communists.

### *Growing Communist Strength*

Kuomintang weakness and deterioration are highlighted by the stubborn nationalist-Communist rift. I did not visit the Communist area, but I did hear more than one discussion of conditions there. I do not believe Yenan is one whit less repressive than Chungking. Indeed I have categorical evidence that there is much more religious freedom in nationalist China than with the Communists. The Communists have been adroit in securing a good press in the West, and in many respects enjoy a better reputation than they deserve. They are more cut off from our part of the world, and can control what gets out better than Chungking can. But in one matter of the most crucial importance at this time they have a much better record than the Kuomintang. They have consistently given far more attention to the problems and the welfare of the common man, and it is the common man in China who carries crushing burdens and has been too long neglected. Communist economic and social reforms have been radical, not revolutionary, but they have eased the shoe where it pinches desperately.

That the Communists have steadily grown stronger can hardly be doubted. I see no reason to question Congressman Mansfield's recent estimate that they control 80,000,000 of China's population. Furthermore, it is entirely possible that when the Japanese are driven out of large sections of occupied China, including some of the most important industrial and commercial cities, Communists or their sympathizers may be found to be in control. Their increasing demands in their negotiations with the nationalist government were very evident when I was in Chungking. On March 1 the generalissimo in a public statement made a relatively conciliatory offer to them. He did refuse a coalition government, saying that the Kuomintang was historically responsible for the task of setting up a democratic regime, but in the important matter of control of their military forces he made some important concessions which were understood to have been earlier suggested by them. The offer was refused in a reply which was more vituperative than reasoning.

### *Russian Interest in the Pacific*

This growing arrogance of the Communists is not only rooted in their consciousness of increasing strength, but also springs from the great fact of Russia's new place on the world's horizons. There is no evidence that Russia has been giving material aid to the Communists, though she has been increasingly critical of Chungking. But by her denunciation of the neutrality pact with Japan, Russia has given notice of her interest in the postwar settlement in east Asia, regardless of whether she enters the conflict with Japan. Her attitude toward regimes friendly to her just across her borders has been fully demonstrated in eastern Europe. She needs world peace and security as much as any nation, and would hardly profit by disorder and civil war in China, with resulting insecurity for all about the Pacific. Nevertheless, if the rift in China is not healed she will hardly stand by and see the Communists on her borders forcibly suppressed.

Here another possibility directly involving the United States and Britain must be considered. At the present time we are very properly arming and training modern armies in nationalist China for the common conflict with Japan. If China faces civil disunity at the end of that conflict, these armies will be the important pawns on the board. If international understanding on east Asian issues to which China is a full party has not been achieved by that time, we might very easily slip into a situation where we and perhaps Britain were backing, if not continuing to arm, one part of China for strife with another substantial part which Russia was backing and arming. China would be the battleground, openly or covertly, of rival imperialisms.

### *The Supreme Challenge*

To prevent this the Big Four must meet one of the supreme postwar challenges. China may well become the acid test of the new arrangements made at Dumbarton Oaks and San Francisco. Most happily China has taken the initiative in Dr. Soong's Moscow venture. The two of the Big Four who have between their territories the longest common boundary line must achieve an understanding, or *world* order or security becomes an empty and bitter mockery. The price of such an understanding may be high for China, for Britain and for the United States. Russia needs secure access to warm water on the Pacific. The proposed American bases in the Pacific may well seem a threat to her. The question of Hongkong cannot be eliminated from consideration. The price may be high but *all* is at stake—not only China's unity

but world peace and security as well. Her own situation and world needs and pressure must, and I believe can, prevent Russia from making it too high.

The attitudes we should take are clear. There is need for persistent, friendly and sympathetic criticism of China's internal affairs. They are our affairs as well. In our admiration for China's epic struggle to defend her homeland we have overidealized her, we have expected too much of her, we have been far too complacent about what has been going on. Chinese friends in Chungking agreed that while recent American criticism had hurt, the net result had been salutary. But such criticism must be informed, unselfish and friendly. Finally, there is the need for the highest type of statesmanship on the part of each of the Big Four. They must not fail. Public opinion must see to it that they do not.

# The Church and Industrial Conflict

By Edwin A. Brown

IF THE JUDGMENT of informed students is sound, we are not likely to have, following this war, a recurrence of any such violent conflict between industry and labor as followed World War I. The National Labor Relations Act, backed by decisions of the Supreme Court and the growth of labor's political power, has materially changed the picture. The recent labor-management charter, signed by Eric Johnston, Philip Murray and William Green, is significant of changing attitudes. Nevertheless, a study of its contents suggests that not too much reliance can be placed in its power to keep the peace. Its ineffectiveness lies largely in its failure to grapple with the basic issues which divide industry and labor. Not counting certain fringe issues, there are three major areas of dispute which will have to be cleared up if we are going to have anything but prolonged industrial war. In every one of these areas the church has a tremendous responsibility. What are these potential battlefields?

### *The Fair Wage Issue*

First, and most disturbing, is the question, What is a fair wage? By far the great majority of disputes before the War Labor Board center here. Can wages be said to be fair when they equal the highest paid in the industry or trade? Are wages fair when they equal the "sound and tested going rates" established by the War Labor Board? Or do fairness and justice lie in giving to labor some share of the profits of industry? If so, what proportion?

The hue and cry raised when Mr. Lewis asked the mine operators for a 10-cent royalty on each ton of coal mined, served to reveal the wide disparity between the standards by which labor and industry judge this issue. Some said that the idea of a royalty in addition to generous wages was preposterous. Others said that present wages do not adequately compensate the miners for the service they render. It all depends, of course, on the point of view.

Historically, business has looked on labor as a commodity necessary for the operation of a factory, to be purchased in much the same way as coal or raw materials are purchased. Enlightened industrialists no longer try to keep wages at the lowest possible level, for they have learned that in the last analysis it is the working people who have to buy what their plants produce. Accordingly, wages have been raised, sometimes generously. But so long as the profit motive dominates industry, management will reach a far different conclusion from that which labor will reach as to what constitutes a fair wage.

### *Where the Trouble Lies*

As labor sees it, wages represent an opportunity to live. No worker will ever be satisfied with subsistence wages. He wants a larger share of the good things of life which can be purchased only by a larger income. When he contemplates the fact that no goods could be produced without his toil, he wants to know why his share of the total income is not larger.

It is from this divergence as to what constitutes a fair wage that most labor disputes spring. Industry and labor are not agreed on a basic standard of values in the light of which the wage issue can be solved. Until they can approximate such a common standard, controversy will continue. Much harm can be done at this point by imputing insincerity to either side. We have here an owning class point of view and a working class point of view which have never been brought to judgment before some firm moral standard in the light of which their claims and assumptions can be evaluated. Until that is done the only peace we are likely to get in the field of industrial relations will be a peace dictated by fear or power.

### *Who Is to Control?*

A second issue prolific of industrial conflict centers in the question of control. Mr. Johnston succeeded in including in the labor-management charter a statement of the rights of management to direct the operation of its own enterprises. Perhaps he had in mind the fact that a large proportion of the disputes before the War Labor Board center in the issue of joint management. As a matter of unvarnished fact, industry today does not have the kind of unlimited control of its enterprises which this charter claims for it. Under some contracts management can employ only those whom the union selects. It can discharge an undesirable employee only for certain causes but must discharge a good employee who breaks union rules and is expelled from the union. It may not choose whom it pleases for new jobs nor promote whom it pleases to openings in old jobs. In a score of ways it is limited by some union contracts.

It is not to be inferred from this that all union contracts have these provisions. They do not. But the aggressive unions set the pace for the rest, as the number of such issues before the War Labor Board testifies.

Here again there is a basic clash. The right of ownership to do what it pleases with its property goes back to the earliest days of the industrial revolution. So deeply rooted is this conviction that one who challenges that right can almost be accused of subversive tendencies. Yet labor is doing that very thing. Every union contract aims to place in labor's hands the authority either to determine its rights and duties or to check on the authority which does so determine. It seeks a share in control because such control spells protection against what it regards as arbitrary power wielded by a ruling class.

### *Different Points of View*

The trouble is that management and labor come to this problem with different points of view and what seems fair to one does not seem fair to the other. There is today no generally accepted standard by which this issue can be judged. Until such a standard is discovered and accepted, conflict is likely to continue.

A third area of controversy is found in the issue of security. Here is the problem in a nutshell: What obligation does industry have to labor beyond the payment of wages? Historically the answer is *none*. British mill-owners at the dawn of the nineteenth century could discard a broken-down worker as easily as a broken-down mule, and probably with less regret. But those days have passed.

The seniority provisions of labor contracts are based on the assumption that an employee acquires through long service certain rights which are over and above the right of adequate wages. Promotions, layoffs and recalls all give preference to the older employees in length of service. When General Hershey recently interpreted the re-employment provisions of the Selective Service Act to mean that veterans could replace employees with greater length of service, he called down a storm of protest on his head. For next to adequate wages the most precious thing that an employee has is security in his job.

### *Where the Church Comes In*

The present drive for an annual wage has back of it the conviction that labor has a right to the security of a steady income. But how much security? Where will the line be drawn in industries, many of which are none too secure themselves? In a system of private competitive capitalism, such as Mr. Johnston urges, there can be no guaranteed security for any business. But in such security as there is, labor asks to share. It is because there has been no meeting of minds in this area that controversy continues.

Now, as I said before, all this confronts the church with an opportunity and a responsibility. The issues which divide industry and labor are not merely economic. They are fundamentally moral issues. In every one of these three basic problems, human values are paramount. If solutions are to be found they will be found by agreement upon what is basically just and fair. If we are to have industrial peace which goes beyond a mere armistice we shall have to discover an ethical code for industrial relations which will commend itself to the consciences of both labor and management.

This is where the church is indispensable. It is not likely that either management or labor will be able to free itself sufficiently from its historic bias to arrive at valid standards of economic justice without the inspiration and insights of the church. This is not to say that the church is unbiased. But there is in the church a fearless Christian leadership alert to the social implications of the gospel whose guidance and insights are indispensable. And the church does possess a basis for agreement on fundamental values—the moral law—which is exactly what future industrial peace requires.

The hour is here for the church to act. Space does not allow the elaboration of a technique of action, but certainly the time is ripe for a "Delaware" conference on industrial peace. If the Federal Council or some denominational board would take the initiative and arrange for several tripartite commissions to do some spade work on these major issues which divide management and labor, and then have their findings brought to a national conference, a momentous beginning could be made.

### *The Church as Mediator*

Churches in local industrial centers could do yeoman service to the cause of industrial peace if they would get together representatives of industry, labor and the public not only in an effort to solve whatever immediate disputes may arise locally but also to thresh out these questions of paramount human values which underlie all the day-to-day outbreaks of conflict. The road ahead is long and has many turnings, and leaders on both sides are not going to be hurried into any industrial millennium. But there is a new open-mindedness and a willingness on both sides to seek some basic settlement. It remains to be seen to what degree the church is awake to this opportunity.

## *Music Room*

FILLING the northern embrasure, the grand.
The violin case propped to the wall.
Half open beside it, the music stand.
The windows are solemn and tall
And covered with patterns of lace like a swirl of frost.
The tones of the music are lost.

To this quiet, white enclosure nobody comes.
Yet threads from this center are spun
As far as the western moon, as far as the eastern sun.
There, in a corner, the drums.

The days and the months go by. Spring will come back.
Spring only—half sensed and not understood.
The empty ash tray, the unpolished wood.
"Ah, Dream of Love" left on the music rack.
Far off, the sound of guns, the sight of burning wings.
The music asleep in the strings.

EDITH LOVEJOY PIERCE.

# BOOKS

## A Bill to Abolish National Unity

AN INTERNATIONAL BILL OF THE RIGHTS OF MAN. *By H. Lauterpacht. Columbia University Press, $3.00.*

AN INTERNATIONAL bill of rights is so necessary, if the freedoms for which we fight are to become a reality and if the nations are to maintain respect for one another, that a bad bill of rights may be very dangerous. Mr. Lauterpacht's proposal is not a completely bad bill; indeed, it has more good than bad points; but it contains some features which would, in my judgment, make its adoption disastrous. If I give more attention to its defects than to its merits, it is because the latter are the familiar points about which there is little difference of opinion among the professed lovers of liberty everywhere, whatever may be the shortcomings in practice, while the defects are such as might either render the whole scheme inoperative or wreck the entire system of international cooperation by efforts at enforcement. It is very important that the rights of man be not discredited by including among them items which are not rights or by setting up impractical schemes to enforce them.

This work is divided into three parts: first, a discussion of natural rights, the law of nature, and the place of these in the law of nations and in the history of British constitutional law and political theory; second, the text of a proposed "International Bill of the Rights of Man," with a commentary upon its several articles; third, a description and discussion of the proposed machinery of enforcement.

The first part may be passed over with general approval. The author does not share the suspicion which many modern writers express concerning the concept of "natural rights." This reviewer is heartily with him in holding that the concept of natural rights cannot be considered as rendered obsolete by the discovery that individuals are, in a very important sense, products of society rather than the pre-existing units out of which societies are constructed by the social contract. The rights of man are no less "natural" if they gained recognition, or even came into existence, through social evolution, for that is itself a natural process. It is strange—but, in this connection, incidental—that the author, a professor at the University of Cambridge, makes the common blunder of saying that the Puritans who founded the New England colonies were "champions of religious tolerance and of democratic rule," and imputing to them some inconsistency in holding that "the sinner should remain subject to the saint."

Mr. Lauterpacht's draft of an international bill of rights differs considerably from the one embodied in the first ten amendments to our Constitution. It omits trial by jury, indictment for capital crimes, the right to bear arms, and the clauses concerning double jeopardy and due process of law, except for prohibition of "arbitrary and unauthorized arrest" (which does not mean much, considering that there is no restriction as to how arrest may be authorized) and a rather vague declaration that "the liberty of the person shall be inviolate within the limits of the law" (but with no control upon the limits which the law may set to the inviolability of the liberty of the person).

There is a provision in general terms that "there shall be full freedom of religion." Our first amendment's ban on any law respecting an establishment of religion is not only omitted but, in the author's commentary, is distinctly disavowed. He says: "It will be noted that, subject to the operation of the principle of equality, freedom of religion is not incompatible with the declaration of a particular religion as the religion of the State." But of course the principle of equality among religions or among their adherents does not operate when a particular religion is declared the religion of the state. It would perhaps be too much to expect of a British writer that he should offer to his own country, not to mention Lutheran, Orthodox and Roman Catholic countries, a program of disestablishment for their churches as a feature of an international bill of rights. They would not accept it, and the whole project would be stalled. But it is useless to pretend that "full freedom of religion" can exist and that "the principle of equality" can prevail without disestablishment.

The point at which Mr. Lauterpacht's bill of rights becomes really dangerous is in its Article 12, designed for the worthy purpose of protecting the rights of minorities. This article reads:

> In states inhabited by a substantial number of persons of a race, language or *religion* other than those of the majority of the population, persons belonging to such ethnic, linguistic or *religious* minorities shall have the right to establish and maintain, out of an equitable proportion of *public funds*, their schools and cultural and *religious institutions* and to use their own language before the courts and other authorities and organs of the State.

The italics have been added to throw into special prominence one feature of this program. It seems to assume that the majority maintains its religious institutions by public funds; but whether it does or not, the proposal is that the minorities shall have a right to demand public funds for the support of theirs. So, not only does this author decline to include the disestablishment of state churches as a corollary of freedom of religion, but he even demands establishment, in the sense of state support, for the churches of minority groups even where the church of the majority is not state-supported. He can see no other way in which minorities can get their rights!

Ethnic and linguistic groups would have a similar right to demand public funds for the support of schools and other cultural institutions in their respective languages. Just what that would mean in a country like the United States may be left to the imagination. There are half a million Poles in Chicago. They could, of course, demand tax-supported schools in their own language. So could the Italians, the Germans, the Czechoslovakians, the Greeks and other groups, each of which certainly constitutes a "substantial number of persons." In short, what is envisaged is an extreme form of cultural and racial pluralism endowed by public funds and made permanent by enshrining it in an international bill of rights, any violation of which will elicit from the Council of the United Nations "such political, economic or military action as may be deemed necessary to protect the rights of man."

One may easily believe that Mr. Lauterpacht had in mind the protection of the rights of ethnic and religious minorities in some of the eastern European states. Perhaps his program would fit, for example, Czechoslovakia, or some other country with a population unequally divided between two linguistic groups and between Catholic and Protestant churches and with a tradition of religious establishment for one and discrimination against the other. But he offers it as a universal formula. Certainly it does not fit American conditions.

And the Council of the United Nations would crack up instantly in any effort to enact or enforce it. We are in favor of an international bill of rights—but not this one.

W. E. GARRISON.

## Books Received

*Life in Montana, as Seen in Lonepine, a Small Community.* University of Montana, Missoula, Mont. Designed for study groups in that state. An excellent example of a type of study by which a community can come to know itself.

*The Throne Among the Shadows.* By Wallace McPherson Alston. John Knox Press, Richmond, Va., $2.00. A volume of sermons by the pastor of Druid Hills Presbyterian Church, Atlanta.

*Therefore Stand.* By Wilbur M. Smith. W. A. Wilde Co., $3.00. (To be reviewed.)

*Augustine's Quest for Wisdom: Life and Philosophy of the Bishop of Hippo.* By Vernon J. Bourke. Bruce Pub. Co., Milwaukee, $3.00. (To be reviewed.)

*From Sunset to Dawn, A Book of Meditations to Help Those in Grief.* By Leslie R. Smith. Abingdon-Cokesbury, $1.00. A little volume, attractive in form and comforting in substance, containing selections and reflections designed to clarify understanding and sustain faith when the clouds are dark.

*Three Score and Twenty, A Brief Biography of Edward Nathan Calisch.* Congregation Beth Ahabah, Richmond, Va. Dr. Calisch, rabbi of a Richmond temple for more than fifty years, has just passed his eightieth milestone. The biography is very brief. The bulk of the book is a selection of his addresses and sermons. Half a century of such preaching must have built an intelligent and devoted congregation and contributed much to the religious culture of the city.

*A World Within a War, Poems.* By Herbert Read. Harcourt, $2.00. "All the poems which the author wishes to preserve of those written since his *Poems 1914-1934*." The reader also will wish to preserve them. The deep sanity of his sympathy with suffering man, the vividness of visual imagery, the crisp poignancy of phrase, almost make one forget the looseness of form which is the only thing that makes them less than great poetry—if it does.

*Soldier, You're It!* By Ralph Waldo Nelson. Association Press, $1.00. Directly addressed to the soldier, whether still in the service or back home, and couched in language which the average young American ought to be able to understand, these interesting and thoughtful chapters cover a wide area of materials about which the average young American, whether in or out of uniform, needs to clarify his thinking. The topics include both religion and the social order—the church, the Bible, prayer, love, the problem of evil and heaven; and democracy, freedom and the building of a good society.

*The Story of the Christian Year.* By George M. Gibson. Abingdon-Cokesbury, $2.50. A survey of the Hebrew and Roman ceremonial calendars is introductory to a study of the history of the gradual elaboration of the Christian system of days for special religious observance and a discussion of the extent to which, and the ways in which, Protestants may properly and profitably observe the high points of the Christian year. With a view to furnishing the background needed by readers with only a sketchy knowledge of church history, the author presents a good body of historical information not directly demanded by his theme. The whole work is well planned and competently executed.

*We Move into Africa, The Story of the Planting of the Lutheran Church in Southeastern Nigeria.* By Henry Nau. Concordia Pub. House, $2.00. This is an exciting, as well as informing and encouraging, book about the Lutheran mission in Nigeria. Dr. Nau did a pioneer work, beginning in 1935. Though immense progress has been made in brightening the dark continent and opening it to travel, the mission encountered strange and disturbing hangovers of spiritism, witch-doctor practice and polygamy, even within the churches. The dealing with these, as well as other difficulties, presented problems calling for courage, faith and diplomacy.

*National and International Stability: Althusius, Grotius, Van Vollenhoven.* By P. S. Gerbrandy. Harvard University Press. This very scholarly essay in political philosophy is a Taylorian lecture at Harvard by the Netherlands prime minister who was formerly a professor of law in the University of Amsterdam. Althusius laid the theoretical foundation for the revolt of the Netherlands against Spain under Calvinist auspices and the foundation of the republic in 1579. Grotius, the most famous of the three, an exile from his own country during most of his life, is commonly called "the father of international law." Van Vollenhoven, a professor at the University of Leyden for thirty years and an advocate of an international police force, published his *The Law of Peace* in 1933.

### PAMPHLETS

*The Humanities in Higher Education in the South.* Edgar H. Duncan, Exec. Sec., Conference on the Humanities, Vanderbilt University, Nashville, 25 cents.

*Federal-State Relations in Education.* National Education Asn., 1201 Sixteenth St., N.W., Washington, D. C., 10 cents.

*You and Your College.* By J. O. Gross and B. M. McKeown. Abingdon-Cokesbury, 25 cents.

*Veteran's Guide.* By Dallas Johnson. Public Affairs Committee, 10 cents.

*The International Rights of Conscience.* By Douglas J. J. Owen. Author, 6 Mount St., Manchester, England, 4d.

*Private Smith at Home.* By Manfred Carter. Bulletin Press, Blackfoot, Idaho, 50 cents. Poems with a western flavor, even when they speak of war in far places.

*It Is Against the Law.* I.L.D., 112 E. 19th St., New York, 5 cents. A tabular digest of the anti-discrimination laws of New York state.

*The Arctic in Fact and Fable.* By Vilhjalmur Stefansson. Foreign Policy Assn., 25 cents.

# *CORRESPONDENCE*

## Restoring Sectarianism?

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Warnshuis' striking appeal for moral and financial aid for the churches of Europe omits, save by incidental reference, what appears to many the crucial and decisive information, namely, Will most of this money be expended in perpetuating divisive Christianity? Why must sectarian religion be perpetrated on the hapless people of England and Europe? We who are called upon to give might well adopt the slogan, "Millions for a united Protestantism of England and Europe; not a penny for denominationalism." Who will assure us?

Greens Farms, Conn. H. LINCOLN MACKENZIE.

## To Resume Theological Education

EDITOR THE CHRISTIAN CENTURY:

SIR: In the years before the war many American ministers, of whom I was one, studied at Marburg, Germany. This is just a little note in regard to the faculty, which before Hitler's coming to power was one of the most outstanding theological faculties in Europe.

There have been no professors appointed to full professorships since 1933, and vacancies have not been filled. Professors Frick, Bultman, Wunsche, Von Soden, Siegfried and Balla still hold their professorships. Professor Hermelink was forced to resign. Dr. Frick as dean cooperated with the nazis but his colleagues regard his cooperation as a forced compromise due to his position in the university. Bultman and Von Soden were members of the Confessional group. Professor Wunsche and the others felt that the conservative theological position as well as the conservative political views of the group which held leadership in the Confessional Church did not permit close affiliation with that group. Personally all the men underwent the hardships of war. One of the Wunsche sons was killed in action, the other is still a prisoner.

Although the railway station area was bombed, the university

area escaped damage. Dr. Hans Schimmelpfeng, Hartford Seminary 1928, is still pastor of the Elisabetskirche, which except for a few panes of glass was also undamaged. Many of the university buildings are used as quarters at present for American soldiers. The festival place on the castle hill, neglected during the war year, is being renovated as an open-air American army theater.

The faculty hopes to have classes in the autumn semester and if American clergymen who believe that the integrity of these scholars is a promise of a reawakened church in Germany will make known their desire, it may be possible to reopen the theological faculty of the university this autumn.

c/o Postmaster, New York. JOHN FIELD MULHOLLAND, Chaplain, USA.

## No Limit on Presidential Term

EDITOR THE CHRISTIAN CENTURY:

SIR: I was astonished to read that you actually favor legislation limiting the President's terms of office. I cannot see how anyone who actually believes in the democratic principle can accept such legislation. For the essence of democracy is that the choice of a majority of the voters should be declared elected. In other words, the man in the White House should be the man the most people want, regardless of how many previous terms they may have given him. If we really believe in democracy—and we are surely the world's greatest hypocrites if we don't—then we should make no effort to limit a President's terms. For if the majority of the voters wish to return him to office "again and again and again," it is only in accord with our professed beliefs to allow them to do so. As a matter of fact, it is a negation of democracy to have any restrictions whatever upon the presidency. In a pure democracy, a foreign-born Negro, five years a resident and aged 32, would be as eligible as Harry Truman himself. The only criterion would be whether or not a majority of the voters wanted to elect him.

Burlington, Iowa. TILFORD MASON.

## From a Manila Survivor

EDITOR THE CHRISTIAN CENTURY:

SIR: Home again for an interrupted furlough, after more than eight years' residence in the Philippines, three of them under Japanese domination, I have been eagerly trying to find out what the constructive Christian minds in America were thinking in these turbulent days. We have come through a three-year "blackout" in Manila, so far as any free contact with America was concerned. The issue of July 18 has come, with Rufus Jones' much needed article, "Thou Shalt Not Hate." Dr. Jones should know at once that he is not "a voice crying in the wilderness," for there are increasing numbers of people who are realizing that we cannot poison the minds of young Americans with hate and then expect them a little later to set about building a new kind of world on the basis of the ideas turned loose among men two thousand years ago by One who refused to hate even those who were crucifying him. In other words, Dr. Jones is right when he says, "This growing passion of hate is becoming a menace to the ordered plans for the reconstruction of the world. When hate becomes a passion it is a sign of mental as well as of moral disorder."

You cannot fully understand how encouraging and stimulating it is after living for three hard years under circumstances that made hating easy for thousands of war prisoners and civilian internees, to be reminded again of the disintegrating and destructive power of hate. Eager to satisfy the long denied privilege of listening to the free, uncontrolled radio of America, I have spent many hours listening to some fine programs and to all sorts of commentators and analysts. I was eager for some word from a mind that understands what is happening to us in this mad world of hate. But alas, most of the voices that I hear only add a little more fuel to the fires of hate that are being constantly fanned lest they die down and we have a chance to pause and do some clear thinking for the days ahead.

One of the tragic experiences of internment camp was to watch, often helplessly, the minds of young children and eager adolescents being warped by hate. It was the natural, easy and thoughtless way, but generations to come are going to pay a high price for those years of distortion.

A few days ago I talked with a pilot friend who helps fly one of those massive four-engined transport planes that have done such a magnificent job in bringing wounded men back from fighting fronts thousands of miles away, to the best hospital and surgical care modern skill can provide. He confessed that it was very depressing to make flight after flight to bring out hundreds of men who had lost arms or legs or whose bodies were so badly mangled and broken that they never could be fully restored. But the most depressing thing about these wounded men, he revealed, was the state of mind produced by a studied, well planned process of education in hatred. Almost all of them had been skillfully "conditioned" to hate with a fierce and driving hatred that would carry them unflinchingly into any kind of danger.

I know that the Sermon on the Mount is not a good textbook for "conditioning" our fighting forces for what lies ahead of them in the Pacific just as well as I know that Dr. Jones' article will not be reprinted and made required reading for all men and women in those fighting forces. But please tell Rufus Jones and other creative Christians to keep on saying those words that will keep other Christians from falling into the abyss of hate and that will strengthen weak knees. How desperately we need these prophets now!

Seattle, Wash. ERNEST E. TUCK.

## Concerning Moral Relativities

EDITOR THE CHRISTIAN CENTURY:

SIR: While reading your editorial, "Moral Relativities and the European Churches," in The Christian Century for July 18, I found myself comparing the thought expressed in the editorial with the thought suggested in Henry Van Dyke's *The Other Wise Man*. In Van Dyke's story a lie is told to save the life of a child. The leaders of the European churches would seem to be acting in accord with the principle suggested by Van Dyke.

Do corrupt means always result in ends as corrupt as the means employed? I question it. Should doctors always tell patients the truth? It is my understanding that it is possible for physicians to save lives at times, or effect cures more rapidly at least, by distorting truth or withholding it.

> "Who seeks for heaven alone to save his soul
> May keep the path, but will not reach the goal;
> While he who walks in love may wander far,
> Yet God will bring him where the blessed are."

You may recall that the foregoing quotation is prefatory to Van Dyke's book. With respect to the subject matter of your editorial, the quotation seems to me to have no little significance.

Omaha, Neb. O. E. TURPIN.

## Pioneers Hailed on Okinawa

EDITOR THE CHRISTIAN CENTURY:

SIR: We recently came off the lines on Okinawa, and in some of the first mail to arrive was the May 16 issue of The Christian Century, the first I have seen since February, and its article by David and Alice Burgess on "Home Missions—A Constructive Program." I was glad to see it, and sorry to have missed the first article. They strike the keynote for Christianity in the days to come.

The church has been subject to a culture lag in its whole evangelical program. Mr. and Mrs. Burgess merely rephrase the now well accepted principles of group work in terms of home missions programs. We admire the organization which conducts a program based on these principles which is for boys' or girls' groups, but refuse to accept it for any other group.

It would be fine if more people and organizations were willing to give their lives to the cause of Christianity like these two people, who are part of a small group of pioneers whose voice will some day be heeded.

1st Marines, F.P.O., San Francisco. EUGENE A. TURNER, JR., Chaplain, USNR.

# NEWS *of the* CHRISTIAN WORLD

## Citizens Answer Exclusion League

**Protest Contention that Nisei Should Be Deprived of Citizenship by Constitutional Amendment**

SEATTLE, July 26.—Two community meetings in the public school building at Overlake, across Lake Washington from this city, have dealt with the problem of the returning Japanese-American evacuees. At the first, called by three Seattle men who earlier had conducted a similar meeting in Gresham, Ore., a Japanese exclusion league was organized with an initiation fee of $10 plus heavy monthly dues, all of the funds to be used for "educational purposes." One of the purposes of the league is to campaign for a constitutional amendment to deprive of their citizenship rights all persons born in this country of Japanese parentage, and to deport them to Japan. At the meeting, persons who rose to question any of the proceedings were told that this was not a meeting for discussion, and that anyone who differed from the purpose of the meeting could hire a hall of his own. The second meeting was sponsored by 50 residents of the 15 surrounding communities as an answer to the first. Among those signing the call for it were all the ministers of the district. When, during the discussion, a representative of the Remember Pearl Harbor League of Kelso asked, "What is the hurry about getting these Japanese back?" the audience expressed loud approval of the chairman's answer: "All believers in democracy are in a hurry to see democracy work."

* * *

**Service Men Protest Un-Americanism Of Exclusion Leagues**

Letters on the Japanese-American question are coming back to the city from service men in the Pacific. The majority express such sentiments as these from a letter written by John McKillop of Tacoma, at present in the navy: "My feeling against the enemy runs as bitter as anyone's. This, however, has no bearing on the people of Japanese extraction born in the United States. This group of Jap-haters are the death's head of fascism. It is as un-American as the Ku Klux Klan and the Silver Shirts or any other organization that preaches racial and religious intolerance." At a recent meeting of business men, the speaker was Sgt. Henry Gosho, formerly an active worker among Methodist youth of the city, now just returned from Burma. He was cautioned not to exceed the 1:30 closing hour as the members were "very busy men who must leave promptly." The meeting continued until 2:10 with none of the intently listening audience having left.

* * *

**Institute of International Relations Well Attended**

Registration at the Washington state institute of international relations, held June 17-26 at Bush School and the parish hall of the Church of the Epiphany, was 230, much greater than last year's enrollment. Round tables were led by William Henry Chamberlin, formerly foreign newspaper correspondent and authority on Russia; Rose Maurer of Sarah Lawrence College; Anup Singh, secretary of the National Committee for India's Freedom; Bruno Bettelheim, Milton Mayer and Jacques de Marquette of the University of Chicago; John Louis Horn of Dominican College; Tucker Smith of the American Friends Service Committee; Dorothy Steeves of the British Columbia provincial assembly; Ira de Reid of Atlanta University; Cleo Blackburn of Flanner House, Indianapolis; and Vernon Nash.

* * *

**Will Aid Veterans Having Domestic Woes**

A new department of domestic relations is an innovation of the office of Lloyd Shorett, Seattle's prosecuting attorney. One of its purposes is to aid the increasing number of veterans who are finding difficulty in adjusting their marriages. The department will deal with default, divorce, abandonment, non-support and family welfare cases. The project was adopted on the suggestion of Anne Marie Thompson, deputy prosecutor and for the past three years divorce proctor. A new law making abandonment and non-support of a family a felony has contributed to the great increase in the number of divorce cases, which rose 40 per cent from May 1942 to December 1944.

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**And So Forth**

A campaign is now in progress to raise $150,000 to replace with a modern building the Goodwill Industries plant and warehouse which were recently destroyed by fire. The loss was estimated at $125,000.

When Phil Raboin, organist, was playing for the state legislature on an inexpensive electric organ in the state capitol's reception room recently and decided to move the organ into the rotunda, he discovered that the sounding board provided by the rotunda was equal to the best in the world because "the reverberations and the frequency of the rotunda match." The state has arranged free daily concerts in the rotunda.

Vacation Bible schools are being conducted in some 100 places in the city in cooperation with the local council of churches.

During a month's study of the city, David W. Barr, representative of the Home Missions Council, found that only 29 per cent of the population is represented in the membership of Seattle churches, in comparison with the national average of 56.5 per cent. The Yesler Way district, which has 31.5 per cent of the city's population and 29 per cent of its churches, has only 16 per cent of its church membership.

BERT G. MITCHELL.

**Churches of All Faiths Help Repair Damaged Building**

Money was contributed not only by other Protestant churches in the city, but also by Catholic and Jewish groups, according to Religious News Service, for the repair of West End Christian Church in Louisville, Ky., which was recently damaged by teen-age vandals.

## Asks Fair Use Of New Charter

**National Peace Conference Urges that Plan be Supported, but Warns Against Exaggerated Hopes**

NEW YORK, July 27.—At a special meeting of the National Peace Conference, the officers of the American peace organizations, with four dissenting votes, urged the Senate to ratify and the people of the United States to support the United Nations charter. They warned at the same time "against either a wrong interpretation or exaggerated hopes. . . . While the charter presents neither an automatic nor an effortless solution to the difficulties that may arise between nations, it offers possibilities for continued cooperation not only among governments, but also among peoples. The charter does not provide for a federation of nations but offers another step toward the development of a more adequate international organization. . . . The conferees of the N.P.C. turn both to our own country and to the other great powers with the fervent plea that in the use of the new machinery, they think constantly in terms of mutual responsibility and interdependence, rather than of unilateral power and authority. . . . Both through development within its present framework and by later amendment, the charter can be improved and expanded."

* * *

**Anti-Semitism Said To Be Growing in Europe**

According to Conrad Hoffman, International Missionary Council secretary who has just returned from England and Scotland, anti-Semitism is "definitely on the increase in Great Britain, and even in France and Holland." Dr. Hoffman pointed out that "anti-Semitism is a phenomenon of economic crisis, not of prosperity," and that the basic cause of its rise in Europe "lies in the fact of economic distress and crisis in these countries, which immediately hunts out a minority." He warned that a similar situation will arise in America if unemployment is widespread after the war. He also urged "a more liberal and tolerant attitude regarding immigration" to provide more opportunity for refugees to come to our country. While in England, Dr. Hoffman made plans for an international conference on anti-Semitism to be held in conjunction with the International Missionary Council meetings next spring.

* * *

**Sockman Cites Need for National Honor**

In a sermon at Christ Methodist Church, Manhattan, Ralph W. Sockman declared: "Now that the charter of a new world organization seems to be a certainty, we must set ourselves to the development of mutual trust between nations. . . . The good will now needed must be creative. The strong must take the initiative in starting movements which make for mutual trust. This is a Christlike principle which applies both to individuals and to

nations. . . . We have been talking so volubly about the problems of living together, the race problem, the labor problem, the Russian problem. Now is the time to translate the so-called problems of brotherhood into some experience of fellowship."

* * *

**'Times' Opposes Bargaining With Japan**

The *New York Times* has come out flatfootedly against a restatement of peace terms for Japan. Ignoring the professed aim of the present drive to state what unconditional surrender means and so shorten the war and save American lives, the *Times* said: "We can see no good reason to hope for that result in the case of a people as fanatical as the Japanese, dominated by a military theocracy under a god-emperor and inspired by a passion for conquest. The result we believe will be—and has already begun to be—precisely the opposite of that which the authors of this campaign intend. The result is to give encouragement to the Japanese people at the very moment when their home islands are at last coming under the fire of our guns."

* * *

**Jewish Institute To Expand**

Rabbi Stephen S. Wise, founder and president of the Jewish Institute of Religion, has just announced that Prof. Albert Einstein has accepted the honorary chairmanship of a drive for $1,000,000 to expand the institute's work. Professor Einstein said that the expansion was necessary if a new center for Jewish culture and education were to be established in America. He asserted: "In the past Europe was the center of Jewish culture and education. The advent of nazism drove Jewish culture and education and all free academic learning out of the Continent. If the world is once again to know the value of cultural and spiritual inspiration, we Jews in America must preserve and expand our institutions."

* * *

**And So Forth**

At the general committee meeting of the Christian education division of the Protestant council, Dr. Walter M. Howlett resigned after 26 years of service to Christian education in the city.

The engagement of Douglas Horton, secretary of the General Council of Congregational Christian Churches and chairman of the American Committee of the World Council of Churches, to Mildred H. McAfee, president of Wellesley College and director of the women's reserve of the United States navy, was announced here this week.

J. HENRY CARPENTER.

**New England Friends Ask For Peace Proposals**

The New England yearly meeting of Friends, at its 285th annual session held in Andover, Mass., June 20-25, addressed a letter to President Truman expressing a "profound concern" that definite peace proposals should be made to Japan immediately, in such a way that hostilities may be brought to a conclusion without entailing further ruthless destruction. The meeting requested that such proposals be made public, and expressed a belief that the Japanese people will accept a just peace if an offer is made at this time.

# Fears Delay for South India Plan

**Opposition in England Indicates that Anglican Church Still Controls Destiny of Indian Body**

TIRUVALLA, INDIA, June 1.—Word of the resolution which the lower house of convocation of the Church of England adopted May 17 urging postponement of the inauguration of union among churches in south India has led many in this country to fear that the South India church union scheme has still to overcome obstacles of a serious nature. This renewal of opposition from prominent members of the church in England makes it clear that the Church of England in India, although known here officially as the Church of India, is still controlled by the church in England. The resolution, adopted by 27 votes to 17, "urged the Archbishop of Canterbury to use his influence to secure postponement of the inauguration of reunion until such time as it could be considered in an atmosphere free from the preoccupations resulting from the war and at least until after the next Lambeth conference."

* * *

**Churches in India Desire Union**

E. D. Merritt, who brought the motion forward, is reported to have declared: "So grave is the situation that there is real danger of disruption not only in the Church of England, but in the whole Anglican community. Rightly or wrongly, there are many who feel they cannot remain in the Church of England if the scheme in its present form goes through." This makes it clear that the reason advanced in the resolution for postponement (preoccupations resulting from the war) is at best only a minor consideration. The General Council of the Church of India (the Church of England in India) at its meeting last February passed a resolution allowing its four dioceses in south India to join with the United Church of South India and the Methodist Church of South India to form the United Church of South India. There is every reason to think that in view of the resolution now adopted by the lower house of convocation, any further steps to promote reunion in south India will be taken only after ascertaining the views of the Lambeth conference at its next meeting. It has also to be remembered that some of the councils of the South India United Church have not yet voted in favor of the scheme for union.

* * *

**Report Shows Indians Suffer In British Guiana**

Pandit Kunzru, president of the Servants of India Society, who recently visited the United States, spent some time on his way home in British Guiana studying the condition of the large East Indian community in that British colony. In a statement made by him at Georgetown he deplored the condition of Indian workers on sugar plantations. He felt that there was a surplus of labor there, and that unless Indians were settled as independent

*(Continued on page 916)*

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# England Regrets Failure at Simla

**It Is Felt, However, that the Way to Agreement Is not Closed—L.M.S. Celebrates First 150 Years**

LONDON, July 16.—It comes as a great disappointment to this country to learn that the Simla conference called by Lord Wavell has failed. We shall be wise if we read carefully the generous words of Lord Wavell as a guide to the spirit in which we must accept this failure not as the beginning of a new period of frustration nor as a time for recriminations. It is probable that the Indian political leaders will understand better than we do Lord Wavell's words; they were not the words of a tactician and it is a grave mistake to imagine him a man capable of setting a snare when he said: "I wish to make it clear that the responsibility for the failure is mine. The main idea of the conference was mine. If it had succeeded, its success would have been attributed to me, and I cannot place the blame for its failure upon any of the parties." Lord Wavell has not given up the problem of India, and in all the disappointment of the moment our people are ready to leave the approach to him.

* * *

### L.M.S. to Celebrate Founders' Week

The London Missionary Society has planned the celebration of its Founders' Week in September, at which time it will give thanks for its triple jubilee. The whole of this year has been full of celebrations and settings-out upon new service for the society, but the central moment will come in September. The society after 150 years can indeed justly claim to have remained the same through continually changing. The happy way in which the society has blended the old with the new can be seen in the program for Sept. 17-23. The founders would have felt at home in the way in which the week will be kept. Each day from Monday to Friday there will be public worship at 1 p.m. with a sermon. On Monday at the service in Westminster Chapel the preacher will be N. Micklem; on Tuesday, in the same chapel, James S. Stewart; on Wednesday the Archbishop of York will lead the thanksgiving service in Westminster Abbey; on Thursday at St. Sepulchre's, Holborn (the building offered to the City Temple congregation after the blitz), Leslie E. Cooke will be the preacher; on Friday, Leslie D. Weatherhead will preach at the same place. On Saturday the celebration rally will take place at Royal Albert Hall, and on Sunday there will be a Founders' Day broadcast service at 7:45 p.m.

* * *

### Theologians Are Honored

Some of the honors announced at the annual meeting of the British Academy are of peculiar interest to theologians. Among the new fellows is Prof. T. W. Manson, who succeeded C. H. Dodd, first at Mansfield where he held the Yates chair of New Testament, and afterwards in Manchester University, where he is now dean of theological studies. Dr. Dodd was awarded the Burkett medal for biblical studies. Another new fellow is A. D. Waley, whose translations from Chinese poetry have done more than anything else to open the way into the wealth of that literature.

* * *

### Illustrated Books Tell Story of England

A deservedly popular series of books has been appearing under the general title, *Britain in Pictures*. They are admirably printed and illustrated; the editor, W. J. Turner, has been happy in the writers to whom he has entrusted the subjects. If any readers of this column have in mind a visit to these islands when the way is again open, they could not do better for an introduction than to peruse some of these little books. We here are finding them enlightening and quickening to our memories. The Bishop of Chichester, who writes upon "The English Church," has proved himself a true friend and helper of the distressed churches of Europe, and he shows here that he is no less effective in his love and understanding of the fair land of Sussex. Sir Herbert Grierson, who has edited "The English Bible," could not have been excelled in his authoritative treatment of the influence of the Bible as literature—"the great background of story, characters, teachings, proverbs, parables, poetry made familiar as their daily bread to the mass of the people." Sir Herbert also deals with the place in our life of the Bible accepted as the word of God, and he shows how in the varied spiritual stages of our history that word has been interpreted.

* * *

### Laurence Housman Reaches 80

A pleasant account of the activities of Laurence Housman at the age of 80 is given in the current issue of the *Friend*. Mr. Housman has made his home for the past 20 years in the village of Street, and has done much for the good life there, alike by devotion to the cause of justice for women, by leading a company of street players and producing their plays, and by his pacifist witness. He regularly worships with the Friends in the village, and ministers to them on occasion. The brothers Laurence and A. E. Housman have a place of honor among English poets; both reveal the same tenderness and compassion for human sorrows, but A. E. stopped short of his brother's faith.

EDWARD SHILLITO.

### Radio Programs for Children Prepared by Committee

A radio program designed for children of junior church school age has been prepared by the joint radio committee of the Congregational Christian, Methodist, and Presbyterian, U.S.A. churches. The program, designed for local broadcasting, is in the form of 48 transcriptions divided into 4 series of 12 subjects each. The first series, "All Aboard for Adventure," which deals with exploits of Christian missionaries and natives in the Pacific war area, is now ready; in preparation is a second series on home missions. The third series will deal with the Bible around the world; the fourth will tell adventure stories from the Bible.

# Scan 'Alcoholics Anonymous' Rise

**Representatives of Mutual Aid Groups Meet in Cleveland to Observe Their Tenth Anniversary**

CLEVELAND, July 25.—More than 3,400 members of Alcoholics Anonymous gathered in this city recently to observe the 10th anniversary of the founding of their fellowship and to hear again the amazing story of the movement's beginning and growth. Representing groups in 36 states, they celebrated happily and without stimulants the establishment of an organization which had brought them and 20,000 other Americans sobriety. A Cleveland physician introduced the two men who started the program of helping thousands overcome their drinking problem by seeking support from a Power greater than themselves and keeping "dry" by aiding others to overcome a similar problem. One of these men is a former Wall street broker, now a New York business executive. The other is a practicing Akron physician. Cleveland, with 44 groups and more than 1,200 men and women living the program, has the largest Alcoholics Anonymous membership in the nation. The organization has in it something akin to the early church movement, particularly in its reliance upon God's grace and its passion to share with all others in need.

* * *

### Divorces Top Weddings

Cleveland was a bit astonished when it read the newspaper headline, "Divorces Top Weddings in Brides' Month of June." A check of the records for the first nine days of the month revealed that divorces were leading marriages by 28. Last June there were 1,066 marriages and 1,276 divorces, and a final checkup of June 1945 will show an even greater ratio of divorces. William S. Jenks, probate clerk in charge of the marriage license bureau, estimates that about 50 per cent of the licenses this year are issued to service men.

* * *

### Sees Hope for Future in Racial Tension

Before a large interracial audience at Euclid Avenue Baptist Church, Howard Thurman, outstanding Negro Christian leader, asserted that the new racial tensions between Negroes and whites are not sources of anxiety but evidences of a developing life on the part of the Negro which affords grounds for optimism for the future in America. "The hope of democracy and freedom is the dream of the disinherited," asserted Dr. Thurman. He pointed out that the Negro has reached a higher level of civic character, so that he no longer behaves as a third or fourth class citizen but as a first class one. "America is unprepared to deal with this new type of Negro character," he declared; "hence there is an increase in racial tensions."

* * *

### Find Night Clubs Violate Safety Laws

In a checkup of 100 night spots, 90 were found violating fire, electrical and building

laws. Doors swing in instead of out and electrical wiring is defective. Highly inflammable trappings are hung in several night clubs. "Such decorations would burn so fast people would have no chance to escape," declared Inspector Samuels. And yet not even the worst offenders have received any punishment.

* * *

**Walton Honored on Departure**

O. M. Walton, who has long been correspondent from this area for The Christian Century and has so ably led the Protestant church federation for the past seven years, was given a testimonial dinner, a book of letters and a substantial purse by his many friends on the eve of his departure to head the church federation of Allegheny county (Pittsburgh). Among the friends who paid high tribute to Mr. Walton was N. R. Howard, editor of the *Cleveland News* and a college mate.

* * *

**And So Forth**

The Methodists recently named ten new pastors for churches in Greater Cleveland. Among them are E. C. Davis as minister of South Euclid Church, William Phillips as pastor of East Glenville, P. C. Griffin as pastor of Brecksville and Max Boyer as assistant at Lakewood.

Ohio Presbyterians have selected Roy M. Kiskadden of Coshocton as moderator of the state synod.

In services at Lakeside June 20, the Northeast Ohio conference of the Methodist Church paid tribute to its bishop, H. Lester Smith, in recognition of the 25th anniversary of his consecration.

D. R. SHARPE.

## School of Religion Held

**Western Theological Seminary Is Host to 120 Pennsylvania Ministers**

PITTSBURGH, July 18.—The fourth annual school of religion met in Western Theological Seminary June 19-26 under the auspices of the Pitcairn Crabbe Foundation, of which Hugh T. Kerr, formerly pastor of Shadyside Presbyterian Church, is now executive director. One hundred and twenty ministers from all sections of Pennsylvania were enrolled as guests of the foundation. The faculty was made up of distinguished church leaders. Lectures were given by Harris Kirk, Paul Scherer, R. J. McCracken of McMaster University at Hamilton, Ont., John Baillie of the Church of Scotland, and J. R. P. Sclater of St. Andrew's United Church, Toronto. The closing sessions were saddened by the sudden death on June 24 of Winfield M. Cleaveland, synodical executive secretary of Pennsylvania. Dr. Cleaveland had been registrar of the school since its organization. His kindly influence will be deeply missed.

* * *

**Navy Chaplain Becomes Calvary Rector**

When its 500 men and women now in the armed services return to Calvary Episcopal Church after the war, they will find a former chaplain in the pulpit. Lauriston L. Scaife, now a navy chaplain, has been called to Calvary to succeed Arthur B. Kinsolving, who left last month to be-


# Christian Counseling and the Serviceman

Dr. Burkhart in one of the friendly conferences for which he and his church are well known. © *The Crowell-Collier Publishing Co.*

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come bishop of Arizona. Dr. Scaife, scion of a prominent Pittsburgh family, was rector of Trinity Church, Newport, R. I., before entering the navy. He is an authority on the Russian and Greek Orthodox churches and holds a degree from the Russian Theological Academy in Paris. Part of his training was received at Oxford.

* * *

**And So Forth**

An information and referral center, supported by the United War Fund, has been set up to answer the questions of war veterans, service men and war workers and their families about social agencies of Allegheny county which can help them meet their particular problems. A Pittsburgh office of the Central Location Index, which helps to locate friends and relatives displaced by the war in Europe, has been set up under the sponsorship of the Federation of Social Agencies.

Rufus Henry Fitzgerald has been appointed chancellor of the University of Pittsburgh to succeed John G. Bowman, who becomes the university's first president. Formerly director of fine arts at the University of Iowa, Dr. Fitzgerald came to the Pittsburgh institution in 1938 and in 1942 was named vice-chancellor.

A. H. Leitch, head of the Bible department and dean of men at Grove City College, has accepted the professorship of religious education and philosophy of religion at Pittsburgh-Xenia Seminary.

JOHN RAY EWERS.

### FEAR DELAY IN PLAN

*(Continued from page 913)*

farmers in fairly large numbers, there could be no hope of improvement in their present miserable condition. The wages paid are so low, he found, that the majority of workers are underfed and ill-clad. Most of them live in overcrowded, unsanitary barracks.

Pandit Kunzru declared further that the Indian community in British Guiana has been sadly neglected in regard to education. The schools are terribly overcrowded. Almost all of them are controlled by Christian denominations, so that non-Christian Indians cannot be appointed as headmasters and few can even be assistant masters —although the salaries of all teachers are paid entirely from the revenues of the colony. He found no provision for the teaching of Hindi or Urdu, which he declared is necessary if Indians are to remember their national heritage and not forget the moral basis of life.

* * *

**Indian Christian Leader Will Teach at Boston**

Eddy Asirvadam, head of the department of politics and public administration at the University of Madras, has been appointed a visiting professor in Boston University. He expects to leave Madras by the middle of June. Dr. Asirvadam is one of the forward-looking leaders of the Indian Christian community. His knowledge of missionary work and methods is wide, and he takes real interest in the cause of the Kingdom of God in India. He is a member of the United Church of South India. He has established among the wider Indian public a reputation for sound thinking and sane leadership on problems connected with social betterment.

P. OOMMAN PHILIP.

# Church Forbids Any Segregation

**Chapel Hill Presbyterians Vote Support of Minister in His Refusal to Bar Negroes from Attendance**

DAVIDSON, N. C., July 24.—A problem whose difficulty can be appreciated only by those who have lived in this region has been frankly met by Presbyterians of Chapel Hill, the state university town. At various times white and Negro persons had joined in unsegregated conferences of one sort or another at the church there, and on a few occasions Negroes had attended the Sunday worship services. After a vigorous protest by a member of the church, the session met and studied the question at three extended meetings, considering Presbyterian creeds, constitution and history. It then voted to support the minister, Charles M. Jones, and not to insist on segregation. Both elders and deacons united in a statement of policy which includes the following: "We agree that the pastor must have freedom of conscientious judgment and action in attempting to respond in the spirit of Christ to the concrete situations which confront him. . . . This church does not encourage Negroes to desert their own churches for membership or worship in this church. On the other hand, we do not close our doors or discriminate against or receive with aught but the spirit of Christian brotherhood any sincere worshiper who may present himself. The officers . . . openly acknowledge the responsibility of the church to stand for the economic, educational, political, social and religious progress of all peoples regardless of race, color or creed."

* * *

**North Carolina Credit Union Called Nation's Best**

"The finest credit union in the United States," is how Roy F. Bergengren, retiring manager of the national credit union association, describes the Light of Tyrrell credit union at Columbia, N. C. The union is composed of Negro farmers. It reflects the character, devotion and training of S. P. Dean, for 10 years principal of the Tyrrell county training school for Negroes, who while studying in Columbia University became aware of the possibilities of cooperatives and came back to his county without finishing work for his degree to develop the nation's outstanding credit union. In 1939 Tyrrell county Negroes owned only 45 of the 95 farms they had owned in 1928; mortgages, foreclosures and exorbitant interest rates had taken one farm after another. All transactions had been legal, but the system was weighted against the Negroes. For instance, one farmer borrowed $500 from a money lender to rebuild his burned home. At the end of 90 days he could pay only the interest, and within a year his debt had grown to $900. The union loaned him the money; in three months he had paid off the debt.

* * *

**Cooperative Projects Benefit Negroes**

Three cooperative farms and a grocery store are now being successfully operated

by the Negroes of Tyrrell county. A home building project started with the cooperative purchase of a sawmill. Workers in their spare time saw timber cut from their own farms or bought through credit union loans. The school has worked with the project. All this has had an effect on community life. Fights between church and school or among churches have been eliminated. Ministers talk co-ops and relate their sermons more to the life of the people. This month a 10-day workshop on cooperative living is being held in Columbia with an impressive staff of leaders in the fields of education, sociology, agriculture and cooperatives. It is sponsored by the Fellowship of Southern Churchmen.

* * *

### Disciples to Hold Institute On Life Service

Atlantic Christian College (Disciples of Christ) at Wilson, N. C., is to hold in the fall an institute on life service. The college is inviting each Disciple minister in the state to come and bring two or three of his best young people who might become ministers or enter other full-time Christian service. Outstanding ministers will address the institute. Atlantic's President Hilley hopes that the project, "which is not intended for those who have already made up their minds," will contribute toward solving the serious problem of minister-shortage which the Disciples share with other communions.

* * *

### Many Church Conferences Held Despite ODT Rule

Church conferences in this area are by no means extinct in spite of ODT restrictions. At Lake Junaluska (Methodist), while no advertising was issued and all restrictions are carefully observed, the crowds are large and housing facilities are taxed, people coming largely in private cars or chartered trucks. During August the missionary conference, pastors' conference and leadership school will be held. Montreat conferences are confined to 50-member executive groups, though lectures are given daily for the thousands of regular summer residents. Since the Baptist conference at Ridgecrest has been canceled, 20 churches in Greensboro, representing 8,000 Baptists, have arranged a "Little Ridgecrest" assembly to be held July 30-Aug. 3, at which 12 classes will be offered. One of the city playgrounds is being turned over for the assembly. The 60-acre Hughes estate at Blowing Rock has been taken over by the southern synod of the Evangelical and Reformed Church as an assembly ground. Eighty acres of land between Raleigh and Wake Forest have been acquired by the Episcopalians as a camp site for the Negroes of the North Carolina diocese.

* * *

### And So Forth

Although he represented no churches when he opposed peacetime military conscription, Josephus Daniels voiced the sentiment of some of those of the state. The North Carolina *Christian Advocate* (Methodist) and the *Christian Sun* carried editorials strongly supporting Mr. Daniels' position. Presbyterians, traditionally more militaristic, are more likely to side with the American Legion, yet there are many individual members of the denomination who applaud Mr. Daniels.

Missing at Duke University divinity school this year is the brilliant Albert C. Outler, who has been called to Yale's department of theology. New members of the faculty are James T. Cleland, for 10 years professor of Bible at Amherst, who assumes the chair of homiletics, and Robert E. Cushman of the University of Oregon, who has been appointed professor of systematic theology.

South Carolina has made mandatory a 24-hour waiting period before marriages can be solemnized, thus slowing down a booming Gretna Green business on the state line.

KENNETH J. FOREMAN.

### Home Missions Workers Minister to Migrants

The Home Missions Council of North America has announced that through the cooperation of 23 Protestant denominations, a united religious and social ministry is being provided this summer to nearly 500,000 migrant agricultural workers in 23 states by a staff of 274 persons trained under the sponsorship of the council.

### Goodwill Industries Will Be Expanded

Through funds provided by the Methodist "Crusade for Christ" campaign, 18 new Goodwill Industries will be opened in as many communities, according to Religious News Service. Begun 25 years ago, Goodwill Industries are now located in 90 cities, where they provide rehabilitation, training and employment for thousands of physically, mentally and socially handicapped persons.


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# Alabama Sunday Schools Advance

**Council's Drive Results in Increased Attendance—Catholic Legislators Kill Sterilization Bill**

BIRMINGHAM, ALA., July 12.—An all-time high in Sunday school attendance was reached a few weeks ago in this city, according to a report of the local Sunday school council, which has been conducting an attendance campaign among elementary and high school pupils. The elementary school record was 65.76 per cent, the high school, 57.9 per cent. The percentage of attendance for Negro elementary school children was 58.8 per cent and for high school pupils 48.6 per cent. The report showed that although the percentage of Negro children attending Sunday school was not as high as for white children, their attendance has increased 6.5 per cent since 1940 in the high schools and 4.1 per cent in the elementary schools.

* * *

**Sex Education Opposed By Catholics**

The Birmingham deanery council of the National Council of Catholic Women in its quarterly meeting adopted a resolution "vigorously protesting any proposed program of sex education in the public schools of Alabama and any dissemination of literature on venereal disease." According to the report of the meeting, the resolution was suggested to the women by Bishop Toolen of Mobile, who was the featured speaker. A bill to sterilize inmates of insane hospitals and other persons adjudged mentally deficient by an appointed commission, in order "to provide means of improving the health and welfare of the people," was passed by the state senate in the recent session of the legislature despite strong opposition from Roman Catholics and a filibuster by Senator Kilborn of Mobile, a Catholic, who talked until he was exhausted. However, the bill was killed in the house, where three Catholic laymen led the fight against it. Says the *Catholic Week* in a front-page editorial of rejoicing and praise for the fight put up by Catholics: "Just as in the senate hearings, those favoring the bill in the house hearing were led by Christian ministers well flanked by ladies' organizations. We congratulate our leading Catholic laymen who fought so successfully to have the bill defeated." Incidentally, the wets can count on these same gentlemen in their fight to defeat any bill for prohibition of the liquor traffic.

* * *

**Court Rules Against Discrimination**

In federal court here Judge T. A. Murphree recently ruled that no salary discrimination can be made by the Jefferson county board of education against Negro teachers simply on the basis of race. County Superintendent John E. Bryan called the decision fair, and stated that it would not be appealed although it would place "increasingly heavy financial obligations on the board." Commenting on the ruling, one of the local papers said editorially, "This principle should by now be so clearly established, in view of this and other decisions, that it should be generally accepted without the necessity of court action. . . . There should be no further question about it anywhere in this country."

* * *

**Alabama Seeks to Maintain White Supremacy at Polls**

The recent legislature voted to submit to the people a proposed constitutional amendment requiring prospective voters to be able to read and understand the United States Constitution. It is claimed that the object is to tighten the registration laws for Alabama voters so that recent decisions of the Supreme Court on rights of franchise might not revolutionize our customs. *Alabama* magazine says that "this is looked upon frankly as a move to preserve white supremacy in the state, but it is from any viewpoint a perfectly sensible requirement—and it is practically the same condition, incidentally, which the federal government imposes upon aliens before they may become naturalized citizens."

ACTON E. MIDDLEBROOKS.

# Reject McGill Offer

**Canadian Presbyterians Turn Down Plan for Joint Divinity Faculty**

MONTREAL, July 20.—The invitation which McGill University extended to the Presbyterian Church in Canada to cooperate in a joint divinity faculty with the United and Anglican churches was rejected after a spirited debate by the Presbyterian General Assembly in its meeting in Toronto in June. Prof. R. C. MacLennan of McGill, himself a Presbyterian commissioner, presented the university's suggestion for a five-year experimental period for the new school of divinity, but the assembly turned down the proposal.

The General Assembly approved of the

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scheme outlined by the province of Ontario for providing Bible instruction in day schools, and decided to appoint a full-time secretary in the Board of Evangelism to lay stress on social service. It agreed that colleges should give courses over a shorter period without lowering standards for the ministry, and recommended establishment of a course for lay readers.

*Financial State Healthy*

The assembly heard a report that the denomination finds itself in the best financial condition it has known since church union in 1925. During 1944 the deficit was wiped out and a capital improvement of $278,000 made. The assembly voted to increase the minimum stipend of ordained home missionaries from $1,400 to $1,600. It approved the appointment of H. R. Pickup of Montreal as director of rehabilitation and immigration. It voted to continue the joint relationship of Presbyterian College in Montreal with Knox College, since the Montreal buildings are still being used by the navy. W. W. Bryden was appointed acting principal of Presbyterian College, succeeding F. Scott MacKenzie, who has resigned. J. Stanley Glen was appointed professor of New Testament in the college, and D. Keith Andrews, professor of Old Testament.

The assembly granted E. H. Johnson, formerly secretary of the committee on missionary education, a two-year leave of absence to serve as a member of the rehabilitation committee being set up by the churches in China. Mr. Johnson, a former missionary in Manchuria, will serve with one British, one American and three Chinese churchmen on the committee, which will plan the re-establishment of religious life in China.

*MacGillivray Elected Moderator*

On the second ballot, J. M. MacGillivray of St. Andrew's Church, Sarnia, Ont., was elected moderator of the General Assembly. He succeeds A. C. Stewart. In a challenging address during the meeting, Mr. Stewart declared that Canada is becoming pagan through sheer indifference, and that Canadians are thus forfeiting the freedom for which men have died. He pointed out that large areas of the country are still unchurched. Much of his work as moderator, he said, had been "aimless and unfruitful" because of the lack of an efficient plan of procedure, and he recommended that a committee be set up to rectify this omission in the future.

DeCourcy H. Rayner.

## The Church Roll

Bishop W. Y. Chen, vice-chairman of the American advisory committee for relief in Asia, is reported to be recovering from cholera, which he contracted on his return to Chungking from this country.

D. Otto Dibelius, prominent anti-nazi Confessional Church leader, has, according to a Religious News Service dispatch from Germany, been named head of the new Evangelical church government in Berlin and Brandenburg. The appointment of Dr. Dibelius, who was liberated from nazi imprisonment when Berlin was captured by the Russians, has the approval of Russian occupation authorities. He is the first German clergyman to be appointed to an official church post under the Allied administration. Before the nazi rise to power, Dr. Dibelius was superintendent of the United Church of Prussia; later he was associated with efforts to train clergymen outside the nazi-controlled universities.

Clarence Reed, a former director of the American Unitarian Association and minister emeritus of the First Unitarian Church of Oakland, Calif., died July 20 at the age of 73.

Jesse M. Bader, executive secretary of the department of evangelism of the Federal Council of Churches, left July 21 for Italy, where he will conduct the first of a series of one-day conference retreats for chaplains serving the American armed forces in Europe. He will also confer with European church leaders on evangelistic opportunities and needs during the immediate postwar period, and on plans for the observance of world-wide communion on Oct. 7.

During August and September, Russell F. Auman, pastor of St. Peter's Lutheran Church, New York city, is conducting the radio program, "Your Life Today," over the American Broadcasting Company network each Tuesday morning at 8:15 eastern war time. The broadcasts are sponsored by the Lutheran Laymen's Radio Committee, in cooperation with the Federal Council of Churches.

## Current Feature Films

*Prepared by Independent Filmscores*
M-Mature. Y-Younger. C-Children.

**The Affairs of Susan** (Par.) Walter Abel, George Brent, Joan Fontaine, Dennis O'Keefe. *Comedy.* Four suitors of famous actress meet on eve of her projected marriage to one of them; each relates his experiences with her, thus setting before us in flashback style the stories of four different Susans, in none of which we are led greatly to believe. Elaborate sets and costumes overpower story, which is *thin, sophisticated,* blasé in attitudes toward human relations. Moderately entertaining. M

**Conflict** (War.) Humphrey Bogart, Sydney Greenstreet, Alexis Smith. *Melodrama.* Steps by which husband who has thought his murder of nagging wife was the perfect crime is led by cleverly planted suggestions to fear that she still lives, confess his guilt. Taut psychological drama, with excellent picturing of effect of guilt on a man's conscience. *Depressing theme, effectively presented.* M

**Hitchhike to Happiness** (Rep.) *Musical.* Girl famous as radio star returns incognito to former haunts, befriends struggling playwright, song writer who believe her still in need of help. Mostly dialogue, interspersed with a few songs. *Weary.* M, Y

**The Returning Veteran** (The March of Time) *Documentary* on typical problems of discharged service men, with examples of services offered by certain communities, suggestions of dangers that may rise in face of disillusionment. *Effectively dramatizes problem,* while uncoached performances give treatment authentic air. M, Y

**Ten Cents a Dance** (Col.) *Comedy,* with music, about two soldiers, one a millionaire's son, and girls they meet in taxi-dance hall. A *cheap,* obvious tale in unsavory setting. M, Y

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# KINDLY LIGHT

BY JOSEPH R. SIZOO

*Minister of the Collegiate Church of St. Nicholas, New York*

DRAMA IN REAL LIFE—XXI

AS I CAME to the doorway of our canteen that Saturday night, a junior hostess drew me hastily into a corner.

"We've got a problem boy on our hands," she confided. "Please see what you can do."

Through the smoky haze of the dance room I saw a young sailor, with black curly hair and half-closed eyes. He stood by a window and his fists were tightly clenched, as if he had caught hold of something dreadful and could not let go.

A few minutes later, I touched him on the shoulder.

"How are you, sailor?"

"Good evening, sir." The voice was unexpectedly gentle and courteous as he looked at me briefly and then turned lowered eyes back to the window.

"Feel like dancing? I could introduce you—"

"No, thank you, sir."

"How about a smoke?"

"No, thank you, sir."

"Care for some coffee and sandwiches?"

"No, thank you, sir."

"Would you rather I piped down?" I asked, forcing a grin.

"No, thank you, sir."

It was like that, no matter what I said to him. Yet I couldn't walk off and leave him, solitary and grim, with those clenched fists; a man who has stayed in the ministry as long as I have is not easily discouraged.

After a while I tried again:

"You are English?"

"Cornwall, sir."

I had been in Cornwall in my youth. I spoke of St. Ives, Falmouth and Penzance. Yes, sir, he knew them. I extolled the beauties of rocky coast, stone castles and mysterious monuments; politely he concurred in my enthusiasm, but he would at no point push the conversation one sentence forward, nor did he ever once relax his mighty, sunburned fists.

Three or four times I had to excuse myself, to greet visitors, to award a prize to the best dancers of the evening, and other little tasks. Each time I came back to the sailor and tried to make dialogue, but it remained a monologue, punctuated with an antiphonal assent of "Yes, sir," and "No, sir."

As midnight came on, the rooms emptied; we were shutting up the canteen for the night.

"Look here," I said, "you've got some deep trouble; anybody can see that. I'm not curious and I don't want to pry—but you look to me like a man who can't sleep. Is that right?"

"Yes, sir."

"Well, that's because you can't find peace of mind, of course. It often happens if you get something off your chest, you feel better. We're alone here now; why don't you tell me?"

There was no relaxing of his tautness, and the look that he gave me was hopelessly impatient.

"All right, I'll tell you," he sighed, and sat down in a folding chair. Fists on his knees, he looked straight down at a small stain on the floor. His voice was a monotone:

"I grew up in St. Ives with a girl who lived next door. Her name was Janie. Her people were friends with my people, and we all thought a lot of each other. When the war came, I went to sea. I have seen a lot of war down in the South Pacific. One day I wrote Janie a letter and asked her if she would marry me. She wrote me right back she would be glad to. So we made plans, and finally I got back to Cornwall with five days' leave—all our own. We had a very pretty ceremony in the church we always went to. There was to be high tea at Janie's house after the ceremony, and then we were to go off by ourselves for the rest of my leave. But first I had a job to do; things were a little bit snarled up and it was my duty to report to the Admiralty Office that I was in town. The first chance I had was as soon as the service was over, so I went down to the office and registered. Then I started back for Janie's house. But it wasn't there."

I could hear the ticking of my wrist watch in that interval of silence. The sailor swallowed hard and went on in the same monotone:

"At first I couldn't believe my eyes. There was only a hole in the ground. Jerry had come over. The house was gone, and so was Janie, and her people and mine—not enough of them left to be worth burying."

I would have put my arms around him, but I knew it wasn't the thing to do. It is better not to touch a mortal wound. What could I say? There must be something one man can say to another in woe like that. Yet I couldn't think of anything. We just sat there in the brightly lighted dance room in the very darkest part of early morning, and both of us stared at the floor.

"Sailor," I proposed finally, "would you care to come home with me? You can have my son's room; he's overseas. My wife would be glad to bring you breakfast in bed; we'd both love to have you."

"No, thank you, sir."

I looked at him and grew desperate.

"If you like, I'll take off my clerical collar and we'll go to one of the late shows. It might distract you."

"No, thank you, sir."

"Well, my car is downstairs. Let's go for a long ride, and I'll drop you off later at your ship. A ride in the night air might help you to get some sleep."

"No, thank you, sir."

What did I have left? Only my faith; the one thing I had carefully avoided all evening, fearing that it would be unwelcome. We are often timid about the best of our gifts.

"Did you ever have much to do with the Church?"

"Yes, sir. I used to sing in the choir when I was a child."

"Remember any hymns?"

"Most of them, sir."

"What was your favorite?"

"I think it must be 'Lead, Kindly Light'."

"Could you sing it now?"

He was still staring down at the floor, and he did not alter his position as he began to sing:

*Lead, kindly Light,*
*Amid the encircling gloom—*

Stronger and deeper became his voice, possessed of new power and a feeling that had been unutterable except in music:

*The night is dark,*
*And I am far from home—*

Eyes wide open now, it seemed as if he were looking beyond the painted walls of our canteen, beyond space and time to a choir loft in a Cornwall church. The hymn ended, he turned and asked me:

"Do you know 'Abide With Me'?"

"I'll sing it with you."

Strangest of duets! My faltering, middle-aged voice and his firm, young one, lifted in praise and faith:

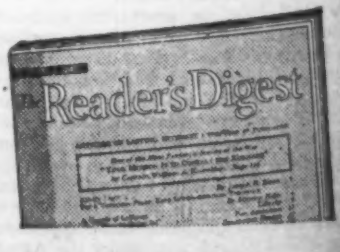
*When other helpers fail,*
*And comforts flee,*
*Help of the helpless,*
*Oh, abide with me!*

The hours passed and we did not note their passing as we went on from one grand old hymn to another.

At last, in the street below, day was groping its way with fingers of light. I looked at the sailor. His eyes were shining.

"Think you can sleep now?"

"Yes, thank you, sir."

Arm in arm, we walked out into the morning.

[*Above is the first article in The Reader's Digest, August issue*]